

China's Millions

North American Edition



1907

CHINA INLAND MISSION

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NORTH AMERICAN EDITION

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CHINA'S MILLIONS

The Atonement.

BY REV. THOMAS WARDROPE, D.D.

IT has been well said that no one reading the Bible with even ordinary care can fail to observe how certain objects, naturally disagreeable and forbidding, are divested of their repulsiveness, and acquire quite an opposite character, when associated with representations and views of the Christian faith. What in itself, for example, could be less attractive as an object of contemplation than a cross, with its suggestion of terrible suffering and an ignominious death? What could be less grateful for the thoughts to dwell upon than blood streaming from a pallid victim hanging on the tree of agony and shame? But connect with the cross and the blood the name of Jesus—of Him

Who eighteen hundred
years ago was nailed
For our advantage to
the bitter cross,

The name of Him

Whose guiltless blood
for guilty men was
shed.

And how completely changed does the aspect now appear. Where is the believer who would not at once reecho the words of the apostle of the Gentiles, "God forbid that I should glory, save in the cross of our Lord Jesus Christ? Where is the believer who would not at once adopt the language of the apostle of the circumcision, and speak as he does of 'the precious blood of Christ?'"

Such may be said to have been the sentiment of the Christian church in all ages and in all lands. But in these days when, in one quarter and another, the very foundations of the Christian faith are being assailed,

we find utterances of dissent even from this. Sermons are preached and essays are circulated in which the plain Scriptural doctrine of the atonement is disparagingly spoken of as "the Gospel of blood," and unworthy of the place which it has, along the Christian ages, occupied in the ministry of the Gospel. In the midst of such symptoms and tendencies, we shall do well to hear what God Himself says on this momentous subject. It is not with what those around us have to say that we have to do, but with what God says.—"To the law and to the testimony: if they speak not in accordance thereto, it is because there is no truth in them."

If we were to speak of aversion to the great doctrine of the atonement as the great influential element in the skeptical spirit of the present age, we should not be far from the truth. It is the doctrine of substitution, of salvation through Him

who loved us and gave Himself for us, that most offends the human philosophy of our day. Now let us see with what emphasis and reiteration this is dwelt upon in the sacred Scriptures. If language can make



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anything plain to us, this has been made plain. "He died for our sins according to the Scriptures." He "suffered for our sins, the just for the unjust, that He might bring us to God." He "bare our sins in His own body on the tree." Our Lord has instituted an ordinance commemorative of His death, to be observed by His people in all ages and in all lands. It was instituted in circumstances the most solemn. It was designed to call forth into lively exercise the best, the purest, the holiest emotions of our hearts. And with regard to it he says, "This is the New Testament in My blood." Paul, by inspiration of the Holy Ghost, says, "Without the shedding of blood there is no remission." Peter speaks of our being "redeemed by the precious blood of Christ." John says, "The blood of Jesus Christ . . . cleanseth us from all sin." And as if all this were not sufficient, the doors of heaven are, as it were, opened for a passing moment, so that we can overhear the adorations of the redeemed around the throne. And these are the words that fall upon our ears, "Thou wast slain, and hast redeemed us to God by Thy blood."

In the early days of the Gospel, the disciples of Christ were taunted with being followers of one who had been crucified, who had died the accursed death of the cross. And did they seek to conceal from those who thus assailed them with mockery and derision, the fact concerning the humiliation, suffering, and death of their Lord? Nay, verily. "We preach Christ," they said. And is it Christ triumphing, Christ seated, Christ enthroned in glory? All this indeed; but first of all, "We preach Christ crucified." And none but those who have in faith looked to Christ on the cross shall ever rejoice in the presence and in the contemplation of Christ on the throne. How far from the simple truth of the Gospel are those who would persuade us that sacrifice, and atonement, and blood, are matters mainly of the Old Testament dispensation. Look into the Word, search the Scriptures for yourselves; and you will find that as you come to the close of the New Testament, the references to sacrifice, atonement, and blood, become more numerous, more clear, more explicit, more emphatic. To set aside the doctrine of the atonement, of the great sacrifice for sin, we must explain away the clearest and strongest statements of Scriptures. We must "deny the Lord that bought us." But looking to Him in faith, resting our hopes on His finished work, receiving Him as our Savior and Lord, we take up the song of the ransomed, "Unto Him that loved us, and washed us from our sins in His own blood, to Him be glory and dominion for ever and ever."

The plan of redemption through Jesus Christ is by many despised and scoffed at. The preaching of Christ crucified is to some a stumbling block and to others foolishness; but is the state of the case in any way altered by their carelessness or contempt? Although all the rich, and the learned, and the powerful of the world should combine in declaring that some other plan of redemption would be much more in accordance with reason, and philosophy, and the advancing intelligence of an enlightened age, would that have any effect upon the Divine counsels? "He that sitteth in the heavens shall laugh; the Lord shall

have them in derision." As surely as God "willeth not the death of a sinner," so surely is there only one way by which the sinner's death can be prevented, and eternal life secured to him. For "there is none other name under heaven, given among men, whereby we must be saved." Let us not be diverted from the clear statements of the Gospels by discussions as to the distinctions between the *doctrine* of the atonement and the *fact* of the atonement. To every humble enquirer after the way of salvation, the truth is clear and intelligible. The way is plain, so that way-faring men, though fools, shall not err therein."

In vital connection with the great doctrine of the atonement, the other fundamental truths of the Gospel arrange themselves. It might almost be said that he who preaches the atonement as set forth in the Scriptures may be relied on for giving no uncertain sound in regard to any of them. Such preaching will really include the declaration of man's fall from the state of holiness and happiness in which God created him, of the misery and guilt and condemnation in which he was consequently involved, of the way of salvation for fallen man through Jesus Christ, of the infinite love of God in giving up His only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life. It will include the declaration of Christ's equality with the Father; of the glory which He had with Him before the world was made; of the willingness with which He gave Himself to carry into effect God's purpose of grace to men, saying, "Lo, I come; I delight to do Thy will. O my God;" of His actually appearing in our world in the fulness of time, and sojourning here "a man of sorrows, and acquainted with grief;" of His holy life, His obedience unto death, His resurrection from the dead, His ascension into heaven, His sitting down at the right hand of the Majesty on high, His ability and willingness to save unto the uttermost all that come unto God by Him, since, having been delivered for their offences, He is risen again for their justification and ever liveth to make intercession for them. It will include the declaration of the eternal life on which those enter who receive Him as their Lord and Savior, and of the eternal perdition of those who "neglect so great salvation."

Where the atonement is not faithfully preached, words of warning are, as a natural consequence, largely withheld. Yet in many quarters where Christ as our *Redeemer* is seldom spoken of, Christ as our *example* is often referred to. His life and teaching are admitted to be perfect. And how did He preach? Whose heart ever yearned with compassion for preaching sermons like His? And yet in His discourses the "worm that dieth not," and the "fire that is not quenched," and the "everlasting fire prepared for the devil and his angels," are subjects more frequently introduced, and more plainly spoken of, than in any of the writings or sermons even of the apostles and prophets. Do we not hence learn how little those understand of the "mind of the Spirit," who would make faithful and solemn warning no part of the preaching of the Gospel? And do we not learn how pernicious in Christian ministers is that mistaken tenderness which would make them shrink from placing the guilt and

danger of the unconverted in their true light, and warning them to "flee from the wrath to come"? The more they compassionate the miseries of those who are far from God—the more fully they realize the awfulness of the destruction impending over them—the more sincerely they long for their deliverance, so much the less will they hesitate to call sin and the punishment of sin by their own names: and so much the more plainly will they declare to their hearers that "it is a fearful thing to fall into the hands of the living God." Thus it was with the apostles: "Knowing the terror of the Lord," they persuaded men. Had it not been so, how could they have appealed to their hearers in such words as these, "I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God:" "I have kept back nothing that was profitable to you . . . testifying repentance toward God, and faith toward our Lord Jesus Christ."

Jesus, whose words of warning have been referred to, speaks to us in love which, in its breadth and length, and depth and height, passeth knowledge: "The son of man is come to seek and to save that which was lost:" "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "Him that cometh unto Me I will in no wise cast out;" "The Son of Man came . . . to give His life a ransom for many;" "He that believeth on the Son hath everlasting life." The apostles, by inspiration of the Holy Ghost, preached His atonement as a full and perfect expiation of all our sins and all the sins of all who believe in His name: "Be it known to you, men and brethren, that through this man is preached unto

you the forgiveness of sins: and by Him we may be justified from all things." Our sins may be as scarlet; but, believing in Him, "they shall be white as snow;" they may be red like crimson, but "they shall be as wool." "Christ loved the church, and gave himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing: but that it should be holy and without blemish." "Now unto Him who is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

He was "delivered for our offences" and He is "risen for our justification." He is "not entered into the holy places made with hands which are the figures of the true: but into heaven itself, now to appear in the presence of God for us." He "was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation." He is coming again. Let us by His grace live as those who have been called "to serve the living and true God, and to wait for His Son from heaven." Let us watch and wait, "looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works" (R.V.) Let us "abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

A Great Awakening Among Aboriginal Tribes.

BY MR. B. CURTIS WATERS.

"God hath chosen the weak things of the world . . . and things which are despised. . . . That no flesh should glory in His presence.

"And the Lord added . . . those that were being saved."

"It is the Lord's doing, it is marvellous in our eyes."

"I sent you to reap that whereon ye have not labored: others have labored and ye are entered into their labor."

I WANT to give you some account of the wonderful times I have had on my journey into the Lan Lung Chiao and the Ko Pu district, but to give anything like a full account is out of the question. Leaving An-shun on Wednesday, three days' journey took me to Lan Lung Chiao, where we have a house. One end of the building serves as residence for the native evangelist, the rest for a chapel which will accommodate about 200 people. Saturday I had a look round and visited some of the members in the nearer villages. Sunday morning early they began to come in, and by nine o'clock there were about 200 gathered. We had two meetings, one might almost say one continuous meeting, lasting about four hours, first a prayer-meeting and then a preaching service. After this the members from the more distant places began to return home. In the evening we had another smaller meeting.

The next day I started to go on to Ko Pu. The first

day out we came to a village where we have over twenty members, and there we stopped and were entertained over night in the home of one of the members. They were so delighted to have the pastor with them, and after the evening meal the little house was crowded out with members and enquirers, men and women, boys and girls. Every one seemed to know a number of hymns and they sing very well. They are so eager to learn and they remained till midnight when, a heavy rain coming on, they dispersed to their homes.

The following day I reached the city of Sui-tsen. The official had called on me when on his way up, and I now returned his call. From there we journeyed on for two days through a very sparsely populated district, over magnificent stretches of mountain scenery to Wei-ning. There was hardly anything to be had on the road so we had to carry rice with us. We failed to get accommodation for the night at an inn in a village where we purposed

to rest as the people were Mohammedans and would not take us in; so we were obliged to go on, and found an uneasy resting place in a small hut by the wayside further on. However we reached Wei-ning, a fairly busy little city, in two days. Here, perhaps, by-and-by, a missionary might be located with the special view of overseeing the work at Ko Pu, two short stages distant. With a good horse one could easily do it in one day.

Seven miles from Ko Pu I was met by some village members who insisted on making me stay for a meal. They killed a sheep and had a great spread. There were over twenty members in the village and I went round to the houses of several of them. Afterwards, accompanied by about a dozen of them, I started for Ko Pu. A number of people had already arrived, as the news of my coming had rapidly spread. There is a large building there, about 110 feet long by 36 feet wide. At each end are rooms for the workers, and the centre serves as a chapel, a great place about 75 feet long by 36 feet wide. A small platform on one side, in the centre, and a few long forms in front of it constitute all the furniture of the place at present; but there is plenty of standing room which meets the need of these eager souls who have not yet acquired the art of "sitting easy." There were, perhaps, 600 people at the evening meeting.

Sunday morning about six o'clock the prayer-meeting began. More people had come in and they kept coming until there were about 800 present. The great majority of them know a number of hymns and they have a natural gift for singing and love music. At first they were "all over the place," but they took to being conducted as if they were accustomed to it, and after a verse or two I got them all together with a swing, and we did sing. One of the helpers gave a little talk about prayer and then we had prayer, prayer, prayer, one after another, some in Chinese, some in Miao, and some half and half. Sometimes two would start together in different parts of the big building; but it was all right, there was no confusion, and when we did not understand, the leading of the Spirit was recognized, and, of course if not intelligible to me it was to others. Perhaps ninety per cent. of the men understand and speak Chinese. It was seldom in the case of men that we had to depute the examination to natives. But few of the women understand or speak Chinese; yet, strange to say, many of them pray quite intelligently in Chinese. After prayer I spoke briefly to them, telling them how since we had heard of their faith and love we had prayed for them and longed to see them. Now the Lord had answered our prayers and we met face to face.

After breakfast we had another meeting. The people had been coming in all the morning, and when we commenced this meeting the great building was packed with over 1,000 people. As I looked over this multitude and thought how, little more than two years ago, hardly one of them had even heard the Savior's name, I was deeply moved. I gave out a hymn, and such a sound of praise went up. Just think of this great place packed with over

1,000 people, and they seemed all to sing. I thought of "the voice of a great multitude, as the voice of many waters" praising God, and my heart did rejoice, was exceeding glad, and gave glory to God. I preached, and one of the helpers spoke. After the meeting the people were counted out to give opportunity to prepare the place for the Lord's Supper. There went out at the doors 565 men and 442 women, and there must have been 200 or 300 people outside; 213 members sat down to the Lord's Supper. There were 255 members in all, but some could not be present. The division was made by the members sitting, all the rest standing. After this meeting some began to return home, but many stayed on. At the evening meeting about 500 were present. Next day was spent in making arrangements about the work and waiting for the more distant places to get the news of our presence and for the enquirers to come in.

Tuesday we settled down to work in earnest. From nine o'clock, with a short rest for afternoon meal and during evening meetings, we went on till nearly midnight, examining candidates for baptism. We first got together from twenty to thirty of the members, representatives from the different villages, who sat as a court of elders to approve, or declare anything wrong in the life or practice of the candidate. With one of the helpers and a Miao member (Chang Paulo, who is manifestly a leader), to help in examining the women, I saw each candidate, and either examined them myself or heard them being examined. We had a good room with two doors. They came in at one door and passed out at the other. We had the men in one by one, but to give the women a little countenance we admitted them three at a time, each one, however, being examined separately. It was a tremendous ordeal for most of them. A man came in and sat on a stool before us with these twenty or thirty members sitting behind him, and was asked a series of questions which embraced all the principle articles of doctrine: the person of God, the Trinity, the incarnation, redemption, mediatorial session, coming of Christ; together with matters relating to life and practice: opium, wine, immoral practices, participation in idolatrous or superstitious rites, etc. Satisfactorily passing this test and evidencing by their manner, as well as by their replies, that they were taught of God, and being approved by our council of elders, each one then stood up and prayed, was told that he was accepted for baptism, and passed out to make room for another. I should like to give you a description of some of these interviews, but I dare not begin or I should not know where to leave off. Such joy as the Psalm describes when it says "then was our mouth filled with laughter and our tongue with singing" was ours. Laughter and tears were very near each other as we listened to some of the replies and recognized the grace and power of God manifested in these people.

I have said it was an ordeal. Many came in and sat down trembling all over, wondering what questions they would be asked, and whether they would be able to answer. Sometimes I would reassure them by



CHONG-KIA WOMEN.

They are looking at the camera and evidently wondering what is going to happen.

asking some common personal questions before beginning on the doctrinal, and it was interesting to see them as they found they could answer; and when the usual formula was spoken "the pastor and the church agree that you receive baptism," not seldom was there a fervent "Thank God!" Often, as they went out of the door you would hear the question of some friend or relative perhaps, "Have you got it?" meaning, "Are you to be baptized?" "Got it." and the answer would be "Thank God!" I went out into the chapel for something, and, on coming back, found a man waiting at the door, with his face in his hands, praying. Afterwards I got to know that he had been waiting two or three days and was afraid that his village was not going to be called up. One man (he rejoiced in the name of Sosthenes) was very nervous, but he answered remarkably well, and when the direction to "stand up and pray" was given, to the astonishment of everybody he mounted to the top of the stool and prayed very earnestly, and when told he was to receive baptism he said "Thank God!" and almost ran out of the door. The women were often clearer in their answers than the men, and expressed themselves more fully. One or two out of three or four, on being asked to pray, though the examination had been in the Miao tongue, would pray in Chinese, not stereotyped prayers either. Of course, among so many, there would be a sameness about the prayers, but more often three or four women would pray quite intelligently and quite different from each other. Another thing I noted which was remarkable: there were many old men and women, sixty, seventy, and over, and it was

a rare thing that any of them had to be deferred for not being clear on points of doctrine. It was marvellous, and I noted many times how clear and decided they were.

I have said that there were many old people, and a good number of women were wives of members previously baptised. This accounts for a slight preponderance of women in the total of baptisms. The rest were mostly men and women of from twenty-five to sixty. There were some younger, but all were married. This was an understood rule. Among them there were three or four bright lads of under twenty, who, with their wives, were baptised. Two men were baptised among the rest, one with a paralyzed leg, who could manage to get about with the aid of two sticks; the other a poor cripple who could only move about on his hands.

By Tuesday night we had accepted 150 for baptism. Wednesday morning we continued, and by two o'clock p.m. 200 had been accepted. We adjourned, and after a service in the chapel we went down to the river and baptised those who had been received. There were probably between 2,000 and 3,000 people present. One of the helpers took part with me in the baptising. We stood in the river, and a helper stood on the bank with the register, and



ABORIGINES.

Teachers in Chinese dress.



THREE HEH-MIAO WOMEN.

Their garments are heavily and beautifully embroidered. The collars, beads and bracelets worn by the women are of silver and constitute the wealth of the tribe.

as the names were called they stepped down into the water and we baptised them two by two.

These people have no distinguishing names. There is "old big," "old two," "old three," "big sister" and "little sister"; so each one received a name. A levy was made on the pages of the Old Testament as well as the New Testament. We lived in Bible times those days. Apostles and prophets, kings and princes, ancient men and women of renown, were all represented. These names were given them when they were entered as enquirers, so I was not responsible for this. There was, however, a slightly humorous side to it. There being so many the helper felt constrained in giving the names to get somewhat off the beaten track. You cannot have too many Marks and Johns and Peters. Mary, Sarah and Ruth are nice, but it will not do to have too many. So there were Naomi and Rebekah, Priscilla and Tryphena, Lois and Eunice, and many more besides, while Asa and Jehoshaphat, Boaz and Solomon, Sosthenes and Alexander, and many more were not forgotten. I remember one old woman of over 70 (she looked 90) coming up for examination and giving her name as Jeconiah. This was too much, and I promptly changed it to Eve, as more appropriate and easier to remember.

After the baptisms were over we all went back to the chapel and had another short service, concluding with "O happy day," and giving them the Chinese equivalent for the right hand of fellowship.

After the evening meeting we again went on examining the candidates till midnight or after. For eight days this continued to be our daily programme. From nine till two examining candidates for baptism, then baptismal service, evening meal, and after meeting again examining till twelve or one o'clock. We had eight days baptisms as follows: 201, 131, 152, 95, 108, 142, 128 and 12; 969 in all.

On the Wednesday at the conclusion of the baptismal service we had the Lord's Supper. Everyone had to stand as there was not space to sit. None but members were in the building which was simply packed. I intended to get the number correctly, but a mistake was made in counting the men as they went out when the collection was taken. There must have been about 1,200 present. It was a sight never to be forgotten. As I stood up and looked over this multitude gathered together to remember the Lord's dying love, these people so lately brought out of the dense darkness of heathenism, as I remembered the things I had heard and seen in these past days and saw the look of reverent expectation on so many faces as they were about to join in this crowning service, which, so to speak, brings them into full fellowship with all Christian believers, you may imagine what praise and thankfulness to our great God and Savior welled up in my heart. Then I gave out the hymn "We give immortal praise," and such a thunder of praise went up. I think the angels must have leaned over (1 Peter 1: 12) lower than usual to catch the sound, and there was a smile on the Savior's face as

He entered into more of the "joy that was set before Him."

After prayer I spoke for a little while on "Ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor, that ye through His poverty might be rich." Then again we sang "He leadeth me," and the memorials of His dying love were passed around. With so many it was difficult to see who had "received" and who had not, and some one said in the Miao tongue "When you have received bow your heads and think on the Lord Jesus." At the end of the service we sang once more "O happy day," and you should have heard the chorus, "My heart is cleansed, I exceedingly rejoice, this day I never shall forget." Then all passing out we took the collection at the doors, a few short of 10,000 cash. This ended our gatherings. Many had already been several days with us, some had gone and come again, and now with many farewells, they began to disperse to their homes.

Next day we spent in settling up church and business matters, and the day after left to return home. Now I have told you all about doings in which I was immediately concerned, but you must understand that during all this time services, preaching, instruction, singing, was going on almost continuously. For a full week there were probably 700 or 800 people at the evening meetings, some villages coming one day and some another. They camped outside, and hundreds slept in the chapel. The sound of singing hardly ceased, you heard it the last thing at night and the first thing in the morning. While we were examining the candidates some of the members would be in the chapel on the platform, preaching, teaching, or leading singing, and outside there were little groups with one or two men instructing those who were less advanced. Many have books, hymn-books, catechisms, gospels, and the way they learn is astonishing. John is a favorite gospel, and many of the men know chapters. Just imagine you hear them—"He came unto His own, He came unto His own, He came unto His own,—His own received Him not,—As many as received Him—to them gave He power—to become the sons of God." Sons of God! Just think of it! These people despised, oppressed, so poor in this world's goods, to them such a rich manifestation of God's sovereign grace! "Behold, what manner of love!" But I must hasten on.

The day before reaching Lan Lung Chiao I rested again in the village where we have members. The word soon went round of my arrival, and after the evening meal and a short service, I began to examine candidates for baptism. We finished about midnight, when I found I had accepted thirty-two from this and other villages. Then they wanted to sing again. I said: "You will be coming to Lan Lung Chiao for the meetings, and then we will have plenty of singing." "But," they said, "there will be a lot of people there, and we shall not have our pastor all to ourselves as we have here." There was no answer to this, so we went on till about two o'clock.

There is a member here who has some knowledge of the character, and he has taught the others the hymns; so that nearly all the boys and girls, men and women, know a number of hymns. Some of the young women and girls sing very well indeed, and all are anxious to learn.

Next day I reached Lan Lung Chiao and got letters of a week or so earlier, telling of things being all well at An-shun. Next day, Friday, the people began to come in, and I commenced to examine for baptism, and was kept busy nearly all day and in the evening. By Saturday noon sixty-three had been accepted for baptism, and after a service in the chapel we went down to the stream for the baptisms. Afterwards, we again examined till late at night, and finished with a few on Sunday morning. These, with the thirty-two from Heo-ri-kuan who came in on Saturday afternoon, made eighty-five more.

Sunday was a beautiful day, and after the prayer-meeting we had another service and baptized other eighty-five, making 148 in all from Lan Lung Chiao. Then we had the Lord's Supper. There were 220 present. The place was smaller, but as at Ko-pu was filled and we had a happy service. The collection was just upon 2,000 cash. Many of the people then left for their homes, but we had a nice evening meeting, with a good attendance. The next day I started early and reached home in three days, safe and well, after an absence of over five weeks. Next week I hope to visit Ten Ten where there are others waiting for baptism.

Now I have given you a very imperfect account of my journey, being obliged to omit so many interesting details. Let us just sum up with a few points. Baptised in all 1,117 persons. Hundreds more enquirers are hoping to receive baptism at a future visit.

Some may say, "What about baptising such a large number?" I could no more have held back than the apostle, when he asked "Can any man forbid water, that these should not be baptised?" The work is unquestionably of the Holy Spirit. The utter impossibility of any man thus teaching all these people attests it. This, too, was very apparent in the case of those who were not accepted. Where there was this lack, I mean the teaching of the Spirit, it became apparent at once, there was no understanding of the mysteries of the

Kingdom. "No man can say Jesus is Lord but in the Holy Spirit." On the other hand, they came trembling in every limb, just in the state when one might so easily be confused, and our questions were not always strictly straightforward: we put negative positions and laid down posers. At times a mistake would be made, but they always saw the way out, and their testimony was unshaken. One would say, perhaps, in answer to a question, that he expected to go to heaven. But it was pointed out that heaven is a holy place, and the suggestion made that we should be unable to get there because of sin. "Have you sin?" "No." "But the Bible says that all men have sin." "Ah, yes, I had sin, but when

I believed in Jesus He put it all away." "But how can you get to heaven? You do not know the way." "If Jesus leads us we can find it." Or perhaps, you say that "Jesus bore your sin on the cross, but that was a very long time ago, what did He know about you? How do you know He died for *your* sin?" This was a poser, but the answer came eventually. "God gave us a book, and in it Jesus said so." Or take an old man's testimony. "Why, you are more than seventy, what do you want to believe in Jesus for? Do you think He wants an old fellow like you? Ah, these younger men may believe on Jesus, they can be His disciples and serve Him: but you have only a few years to live. Will Jesus not say 'this old man has served the devil for over seventy years and now he comes to me! Do I want an old fellow like him?'"

"Want! He longs after old people like us exceedingly." Or another old man in answer to the same proposition said, as if astonished at my putting it so, "Why, He died on the cross to *save us*." But I must cease.

The great secret seems to me to be this. These people with an unquestioning faith simply accept the Gospel teaching and it is real to them. So, as ever, things hidden from the wise and understanding He reveals to babes. He has called them and revealed His Son in them, and to Him and the Word of His grace we commend them. He is able to keep them and make them the first-fruits of a multitude who shall yet be gathered out from this people to the praise and glory of His name. Meanwhile, pray much for these our brethren and sisters in the Lord, and, with me, magnify the grace of God in them.



MIAO MEN AND WOMEN, AN-SHUN.

Fruit From School Work in Lu-an.

BY MRS. F. C. H. DREYER.

DURING the month that the boys of our school were at their homes to help take in the harvest I was able to get out more for visiting and have been much encouraged. Miss Hunt's faithful work among the women in the villages is telling.

During this time we had been praying especially for this autumn and winter's term of school. I did long that it might be a time of soul saving. God has been pleased to answer our prayers and there has been blessing; but oh, for a real out-pouring of the Holy Spirit!

The first Sunday after the school boys returned I went to lead their afternoon meeting much burdened. I spoke to them of sin and its consequences, of Jesus and His willingness to save. I asked all to kneel and invited any who felt so led to lead in prayer. First one boy who was baptized last summer prayed earnestly that all might give themselves to Jesus. Three other boys prayed asking for mercy and forgiveness. Then I closed the meeting by leading in prayer.

Getting up from our knees I began to gather my books together and was about to return to my room when I heard someone sobbing. On turning I found one of our city boys, Pei-ling, just shaking from head to foot with sobs. He could not speak so I took him to my room. After some time I found the boy was deeply under conviction and wanting to give himself to Jesus, but fearing his heathen father who had forbidden him to listen to our Gospel. After a long time he left me happy in his Savior and praying that God would touch and save his father.

Next I had a personal talk with each of the other boys who prayed for mercy and found they were truly sincere. I told these boys and Pei-ling that they might come to me every evening after family worship for a time of prayer for their heathen parents and for the unconverted school-boys. They were all so pleased because I was

willing to meet with them for their own people. That same evening several boys came weeping because of their sins. Two more came out on the Lord's side and since then we have been meeting each evening for prayer.

Pei-ling's face is now so bright. The change is especially noticeable in him because he formerly was such a dull looking child. His mother came to see us of her own accord four days after we began praying, and spent quite a long time with me. Although she is a neighbor she never came near our door before. The father also has been here.

Another one of the boys who has just accepted Jesus was last summer told, by his heathen father, that unless

he stopped talking about this Bible and Gospel he would not be allowed to study in our school any longer. Now since we are praying we hear that this father wants to come into our refuge and break off his opium.

A third boy, from a heathen home, who is saved, is a great lover of his Bible.

This whole movement is telling in the school-room. So few punishments now need be administered. Formerly we aimed at five new verses of



Photo by

THE LU-AN BOYS' SCHOOL.

(Mrs. F. C. H. Dreyer.)

Scripture to be memorized each day. Now some boys do as many as twelve. We do long that soon every boy in the school may be saved and also that their heathen parents may be reached. Unless God touches the parents' hearts we will have to lose their sons.

Several of our older school-boys have gone into business houses or have taken up other work and new boys have taken their places here. Some have not been able to return to school because of poverty.

The new school buildings are just finished, but we have not furnished them yet. We will continue to use our chapel benches and tables for the winter, then in the spring we hope to get proper desks made.

A Visit to an Out-station.

BY MISS GRACE IRVIN.

I HAVE just come from Tsao-teo, our twenty *li* out-station to which "Mosey," "Peach Blossom" and I walked yesterday morning, starting just after the sun rose. We walked on and never stopped or sat down till we reached the chapel, and were quite in time to have a rest before the services, three of which I took during the day. As months have passed since my last visit the people were most attentive. What a privilege to be the bearer of "good tidings" to this people on such a lovely November morning! The Lord had given me a definite message for the Christians from John 15:2, "cleansing" for increased fruit bearing, and in the afternoon 1 Sam. 4:2-10, the mistake of Israel trusting in the presence of the ark to save them instead of the God of Israel, and the loss—"thirty thousand" and Eli's two sons.

Before starting for Tsao-teo I prayed for a special sign of His favor to be manifested. I believe he gave it. The brother of one of the Christians there, who had been an inveterate opium-smoker for many years, came in after the meeting, to lead his half blind brother home. For twenty-four years, since he broke off his opium, he has been a strict vegetarian. I exhorted him in a few words to break his vow and follow Jesus. No more was said.

After I had gone to rest his Christian brother came, and knocking at the chapel door said his brother wanted to repent and wished me to help him this morning to break off his "vow," and wanted me to pray with him. As a little matter hindered the Christian brother coming I had to leave the matter till I go next time; or perhaps his brother and the Christians will have a meeting and give him some pork to eat, which has the significance that the guilt of breaking his "vow" will not be on him, but on the one who does it for him. They, at the time of breaking his "vow" will point him to the "Sin-Bearer." Please pray earnestly for this dear man and the Christians, that they may be able to do this for Christ.

Though on Friday last there was a piercing east wind, Peach Blossom, Mrs. Ho, and I went to Kuan-san, a village five *li* distant, to the house of a woman I had promised ten days before to visit. The first Sunday she came to our service she said, "I have come on purpose. Will you have me? My husband? My sons?" It was blessed to be able to tell her Jesus came from heaven to receive sinners. She said, "I have waited five years for someone to lead me. Now I believe, and my husband and family *will* believe also."

An Appeal.

OWING to the unprecedented heavy rains during the months of June, July, August and part of September, a large part of the northern districts of Kiang-su and Gan-huei provinces was flooded. The flooded districts are estimated as covering an area of 40,000 square miles, supporting a population of 15,000,000. None of the crops have been gathered. All the necessities of life have already (Nov. 1st) doubled in price. Thousands of houses have been destroyed. Thousands of people are already living on one meal a day, and often this meal is composed of only gruel and sweet potato leaves. Tens of thousands have left their homes to beg elsewhere. Some throw their children into the water and then commit suicide. Many are selling their children for almost nothing. The farmers are selling their work animals to buy food and have no wheat to plant for next year's crop.

Unless relief is given, from eight to ten millions of these people will soon be face to face with famine and fever. The provision which the Chinese government has made to meet these needs, even were it honestly administered, is woefully inadequate, allowing only 25c silver for each individual in need. From recent information in the Shanghai papers the officials are forcing the famine sufferers, with gunboats and soldiers, to remain in the flooded districts, while failing to provide them with the food they must have or starve in their desolate and foodless homes. The North China Daily News

reports that 10,000 families were compelled to remain in Hsu-chou Fu alone, the officials promising to feed them. That the help rendered by the officials is inadequate is shown by the serious disturbances in that section, the people saying that they might as well die by the sword as by starvation.

When it is remembered that there is no hope of relief from famine before the ripening of new crops next June, it is feared that the larger part of these millions in the flooded country will be affected by the famine and the conditions will be indescribably awful. The need is urgent as acute suffering has already begun.

We appeal to the humane sympathy of all Christian and philanthropic people to help us feed these suffering fellowbeings.

THE NORTH KIANG-SU-GAN-HUEI FAMINE RELIEF COM.

M. B. Grier, So. Pres. Mission, Hsu-chou-fu.
G. P. Bostick, Gospel Mission, Po-chou.
J. B. Woods, So. Pres. Mission, Tsing-kiang-pu.
L. W. Pierce, So. Bapt. Mission, Yang-chow.
A. Sydenstricker, So. Pres. Mission, Chin-kiang.
M. J. Walker, Scotch Bible Society, Chin-kiang.
B. C. Patterson, So. Pres. Mission, Su-chien.
Dr. S. Cochran, No. Pres. Mission, Huai-yuen.
J. B. Trindle, No. Meth. Mission, Yang-chow.
W. C. Longden, No. Meth., Mission, Chin-kiang.
J. E. Williams, C.I. Mission, Chin-kiang.
T. F. McCrae, So. Bapt. Miss., Chin-kiang, Corresponding Secretary and Treasurer.

Tidings from the Provinces.

News Notes.

Letters from Mr. James Stark, Shanghai, giving the latest news from the field.

NOVEMBER 16TH, 1906.—This morning we had the pleasure of welcoming back Mr. and Mrs. Hoste, with their two children, and Miss Margaret Gray, after a very quick though somewhat rough passage from Vancouver, and you will understand what a joy it is to us to renew our fellowship with them here.

Since the date of my last letter we have received the sad news of the death of Miss Ethel J. Douglas-Hamilton, at Liang-shan, Si-chuan, on Thursday, the 25th October, at 10 a.m., after twelve days' illness with typhus fever. Miss Hart and Miss Allen, together with Mrs. Walter Taylor of Wan Hsien, were with her when she became ill, and tenderly ministered to her. Immediately symptoms of the disease manifested themselves, Dr. Elliott was summoned from Hsu-ting Fu, but before he could reach Liang-shan our sister had breathed her last. On the following Monday the funeral took place, when her mortal remains were placed in a grave beside that of Miss Wheeler on a quiet hillside about eight *li* from the city. In Wan Hsien, at which station she had principally labored, the Chinese converts were deeply affected by the news of her home call. Miss Fearon, writing from that city on October 30th, says: "The people here feel Miss Douglas-Hamilton's death keenly and speak so warmly of her willingness to serve them, and of her bright, sunny disposition. It is quite touching." Miss Douglas-Hamilton, who arrived in China from England on the 29th October, 1904, was only twenty-five years of age when she passed away, and we had hoped for her many years of fruitful service, but God in the fulfilment of His all-wise and loving purpose has willed that it should be otherwise, and we with her sorrowing relatives are left to mourn the loss of one whose young life was full of promise.

On October 23rd we had the pleasure of welcoming from England Messrs. T. Darlington, T. Hamilton, H. G. MacEwan, G. E. Metcalfe, D. Miller, A. Moore, P. C. Plumbe, and A. C. Portway. These eight brethren left a few days after for the Training Home at Gan-king, where they are now busy with the study of the language.

On October 28th we had the further pleasure of welcoming back from England

Mr. and Mrs. D. J. Harding with their three children, Mr. and Mrs. F. Olsen with their three children, Mrs. James Lawson with her child, and Miss A. Tranter, bringing with them the following new workers: Misses E. Andrew, R. Arnold, J. Brock, N. Burbridge, A. Evans, L. Guest, L. Moody, M. Mower, G. Pearce, and G. Rugg; also Misses L. Schmidt and O. Haaf, associates from Liebenzelle, Germany.

Mr. and Mrs. Harding are now on their way back to Kuh-ting Fu, Yun-nan, travelling via Hu-nan and Kuei-cheo, taking with them Miss E. A. Potter and Miss M. Pearson, who have been designated to the province. Mr. and Mrs.



MR. FRANK BLAIN, TORONTO.
Sailed for China Dec. 7th, 1906.

F. Olsen have started for their old station at Kiong-cheo, Si-chuan. Miss Tranter, who will eventually resume work at Lan-ki, Cheh-kiang, is at present rendering temporary assistance in the Training Home at Yang-chow, as Miss Cole is laid aside by illness. Miss Brook has gone forward to Siang Hsien, Ho-nan, to join her sister, Mrs. Joyce, in the work there. The other new lady workers who composed the party are now busy with the study of the language in the Training Home at Yang-chow.

On November 8th there arrived from Sweden, Messrs. A. Albin Karlsson, John A. Lifbom and A. G. Waern for the Swedish Holiness Union. Two days ago they left us for Tien-tsin, from which port they will be escorted by Mr. August Karlsson to North Shan-si.

On November 11th there returned to us from Australia the Rev. and Mrs. W. R. Malcolm, and Mr. and Mrs. A. Trudinger with their two children, bringing with them two new lady workers, Misses S. M. Liddy and F. M. McDonald. Mr. and Mrs. Malcolm are returning to their old station at Tai-ho, Gan-huei, and Mr. and Mrs. Trudinger will resume work in Shan-si. Misses Liddy and McDonald left us last night for Yang-chow, under the escort of Miss E. C. Pearce, who arrived from Shan-si a few days previously.

These accessions to our ranks have been a great cheer to us, recognizing as we do that they come to us as God's answer to our united prayers for reinforcements.

On November 2nd Mr. and Mrs. Parker and their three children sailed for England on furlough.

On October 18th Mr. Arthur Preedy was united in marriage to Miss M. L. S. Harman at Pao-ning, Si-chuan, and they have since returned to the province of Kan-suh.

On October 30th the Rev. W. A. McRoberts was married to Miss M. E. Funk in Shanghai, and they left the same day for Ningpo en route to their station at Feng-hua.

Mr. Rudland reports serious trouble with the Romanists in Hai-men, an outstation in the Tai-chow prefecture. Armed Catholics are said to have attacked the Protestant converts and pillaged their homes. Strained relations have existed between the two churches for some time, and it is a matter of regret that it has now culminated in open conflict, concerning the consequences of which we await reliable details.

In the north of Kiang-su and north-eastern Gan-huei famine is threatened as the result of floods which have failed to subside, and the outlook of a considerable section of the population is very dark indeed. Dr. Shackleton, of Tsing-kiang-pu, in a recent letter, however, mentions that several large sums of money had been subscribed by the local officials, and that a report had reached him that the new Ti-tai and the other officials are proposing to fix the price of rice. There is cause for thankfulness that thus, in some measure, relief will be afforded to the sufferers.

You will rejoice to learn that since the date of my last letter, 1,442 baptisms have been announced, including 1,162 Miao converts in the districts worked

from An-shun, Kwei-cheo, where a remarkable spiritual movement has, for some time, been in progress amongst the aborigines. As full particulars concerning this unprecedented ingathering have been sent home, and will, no doubt, be published, I shall not write further about it, but would bespeak your special prayers on behalf of these interesting people who have shown such a wonderful responsiveness to the gospel message, as also for Mr. Curtis Waters, upon whom, in the absence of Mr. Adam, the responsibility of ministering to them devolves.

A conference of delegates from the churches of the Swedish Mission in China, in association with the C. I. M. in Shan-si, Shen-si and Ho-nan, was recently held at Yun-cheng. With reference to it Mr. Berg writes: "There were forty-two delegates present, and we had a most profitable time together. It was indeed a joy to listen to some of the addresses given and sermons preached by our dear native brethren. They showed marked progress in their spiritual life."

Mr. August Karlsson writes that he has had two letters from the Governor of Shan-si respecting the Boxer disturbance reported some time ago, saying that he will do his best to protect our stations. Most of the officials, both civil and military, have asked Mr. Karlsson for a Bible and hymn-book, and he has presented them with copies. It is to be hoped that these will be read, and that spiritual results will follow.

Mr. A. W. Lagerquist writes that at Lao-ho-keo, Hu-peh, a series of evangelistic meetings was recently held, seven or eight hundred being present each night.

Mrs. Manz recently conducted a week's special meetings in Fu-chow, Kiang-si, and these were regularly attended by forty women, who were daily present at two classes for Biblical instruction. Eleven of these women have applied for baptism.

Dr. Judd has been making a medical tour up the Kuang-sin River spending a longer or shorter time at each station, ministering to the physical and spiritual needs of the people.

Rev. F. Dickie reports that, taking the work in the district of Kin-hua, Cheh-kiang, as a whole, there is great cause for praise to God.

Mr. A. Gracie reports that the annual conference of the converts in his district was held at Long-kang, Cheh-kiang, last month, when with the evangelists, elders, and leading Christians, he had the joy of

examining thirty-nine applicants for baptism, twenty-three of whom were accepted.

Si-chuan.

"I have heard from Mr. Hoste that I am to be associated with Mr. Edgar in the Tibetan work. This is in accordance with a wish that has, with the years, grown to a conviction that I might serve God in Tibet. I found myself in Ta-tsien-lu this summer, when Mr. Sorensen suggested that it would be a feasible plan to attempt a journey into Tibet, into a district which has heretofore been closed to foreigners. The effect of the British invasion is being felt and the people now seem even eager to welcome the foreigners who have been kept out for so long a time. Mr. Edgar's plan for the future, which has been sanctioned by the Mission, is to work in from Kuan-hsien, having that place as our base. There is a big district to work, and from there we will have even closer contact with the Tibetans than the workers at Ta-tsien-lu have. The field before us is large, the work will be hard, but God's grace is sufficient. May we not count on your prayers for His guidance?"—*Extract from a letter from Mr. J. R. Muir.*

Monthly Notes.

ARRIVALS.

Sept. 29th, at Shanghai, Rev. and Mrs. J. Hutson and three children (returned), from England.

Oct. 4th, at Shanghai, Messrs. Herbert E. Stubbs and Robert H. Mathews, from Australia.

Oct. 23rd, at Shanghai, Messrs. Thos. Darlington, Thos. Hamilton, H. G. MacEwen, G. E. Metcalfe, David Miller, Arthur Moore, P. C. Plumbe, and A. C. Portway, from England.

DEPARTURES.

Oct. 2nd, from Shanghai, Mr. and Mrs. J. N. Hayward and three children, for England.

Oct. 20th, from Shanghai, Miss K. B. Stayner and Mrs. F. Traub and child, for Switzerland.

Jan. 11th, from Vancouver, Miss M. E. Waterman (returning), for Shanghai.

BIRTHS.

Sept. 11th, at Sui Fu, Si-chuan, to Mr. and Mrs. J. W. Webster, a daughter, (Hilda Edith).

Sept. 20th, at Chen-chow, Hu-nan, to Rev. and Mrs. D. W. Crofts, a daughter (Saima Helena).

Oct. —, at Yun-nan Fu, to Mr. and Mrs. J. Graham, a child.

Oct. 11th, at Yang-chow, to Mr. and Mrs. J. S. Orr, a son (James Farmer).

Nov. 7th, at Germantown, Pa., to Mr. and Mrs. F. H. Neale, a son (Douglas Thomas).

DEATHS.

Oct. 4th, at Yun-nan Fu, Mrs. J. Graham, from measles.

Oct. 25th, at Liang-shan, Si-chuan, Miss E. J. Douglas-Hamilton, from typhus fever.

Recent Baptisms.

KAN-SUH—	
Lan-chow and out-station.....	7
Tsin-chow	8
SHEN-SI—	
Han-chong	18
SHAN-SI—	
Lu-an	10
Chieh-hsiu	10
Hsia-i	8
Ping-yao	7
Feng-chen.....	2
Lu-cheng	3
Soh-ping	5
CHIH-LI—	
Hwai-luh	3
SHAN-TONG—	
Chefoo	5
KIANG-SU—	
An-tung.....	2
Yang-chow	5
SI-CHUAN—	
Sin-tien-tsi	9
Kia-ting out-station.....	5
Chen-tu out-station	24
Shu-ting and out-station	4
KUEI-CHEO—	
Kwei-yang and out-station.....	5
YUN-NAN—	
Kuh-ting	1
KIANG-SI—	
Fu-chow	1
GAN-HUEI—	
Lai-an and out-station.....	5
Hwei-chow	4
Kuang-teh.....	2
CHEH-KIANG—	
Yen-chow and out-stations.....	22
Feng-hua	2
Shao-hsing and out-station.....	13
HU-NAN—	
Chang-teh	18

208
Previously reported.....1,351

1,559

Editorial Notes.

WE wish all of our friends the most blessed New Year they have experienced. Why should it not be so? As for God's will in the matter, "He giveth more grace;" and as for the believer's privileges, "The path of the just shineth more and more unto the perfect day." Let us seek then, this year, to know the Lord better, and to do His will more perfectly than ever before, that we may be more than ever blessed and used of Him.

The Prayer Union cards and letters will be sent out about the middle of this month. We trust that any who may not wish to continue members of the Union will intimate this before the cards are mailed. The Prayer Union fee, for the year, is ten cents. Will not interested friends do what they can to increase the membership of the Union, that there may be, this year, a much enlarged and intensified volume of prayer for China.

Most of the subscriptions to CHINA'S MILLIONS expired with the December number. Will not our friends who have not yet done so, and who wish their papers continued, kindly remit for the paper, without further intimation, to either office of the Mission. The subscription price is fifty cents for the year. In renewing subscriptions, kindly note any change of address, and in doing this, give also the old address. Please see the last page of this issue for new combination offers.

The regular Conference of the Foreign Missions Boards of the United States and Canada, held its meeting, this year, in Philadelphia, upon the 9th and 10th instants. This was the fourteenth gathering of this kind, and the sessions were attended with much blessing. Some notable papers were read, such as one upon the "Force Needed for the World's Evangelization," and another upon the "Independence of the Native Church." These annual gatherings are most helpful to all who attend.

We would direct attention to the appeal printed in this issue on page 9, asking for the interest of Christians in the sufferers in China who are in danger of famine. As the appeal states, the floods in certain parts of China have prevented the old crops being harvested and any new crops being raised. Such a condition, where people are wholly dependent upon the yearly yield of the field, cannot be otherwise than serious. In the present instant, thousands of people have already perished, and it is feared, unless help comes speedily, that the lives of millions will be endangered. If any friends have it laid upon their hearts to minister to these starving multitudes, and desire to take this course, they may send their gifts to us, when we will undertake to forward them to China for the purpose named.

The word has reached us, on good authority, that the Chinese Government has honestly and earnestly undertaken the stoppage of the opium trade and habit among its people, and we would urge all who are interested in China to pray that wisdom and power may be given to the officials of the Empire in the prosecution of this purpose. Few greater crimes have ever been committed against a native race than the forcing of opium upon the Chinese people, and it is high time that the wrong should be righted. Besides this, opium is blasting the national life of China, physically, mentally and morally, and

her welfare in the future largely depends upon her being delivered from this curse. The Government has issued an edict which is far more drastic than anyone anticipated. There are eleven regulations set forth, providing not only that the cultivation of the poppy, but also that the use of opium, must cease in ten years. No new ground for the growth of the poppy, can be placed under cultivation, and the ground now under cultivation must be restricted one-tenth annually on penalty of confiscation. These are all good and reasonable provisions. We are encouraged to believe now, that a new day, from a natural standpoint, will dawn upon China. May it be the occasion for a new spiritual day to dawn upon that land, for, be it remembered, this is its ever greatest need.

The latest statistical reports give the following facts in reference to foreign missions in all lands:—ordained missionaries, 5,905; lay missionaries, 2,567; total number of missionaries, including wives, 17,839; total paid force in field, 107,174; communicants, 1,754,182; added last year, 143,193; adherents, 4,072,088; scholars in schools, 1,246,127; total home income, \$19,661,885. There is much to encourage in these figures, for they represent, largely, devotion to God in gift and service, and the blessing of God in the salvation of precious souls in response to gift and service. At the same time, the figures suggest cause for humiliation and prayer. When we think of the number of professing Christians in the home lands and the almost limitless wealth in their hands, the number of missionaries and the total of gifts, in view of the world's need, are piteously small. The Church, the world over, needs a "baptism of fire," that selfishness may be burned out, and a true, divine inspiration of zeal may take its place. Only under some such conditions, may we hope to see anything done which will be at all adequate. For this, we may well pray.

"Freely ye have received, freely give." (Matthew 10:8). It is an interesting fact that the first application of these words is, not to a ministry of money, as many persons suppose, but to a ministry of preaching and spiritual gifts. The whole passage runs as follows: "As ye go, preach, saying, the kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Thus we are reminded that God has His thought, pre-eminently, not upon a ministry of carnal things, but upon a ministry of spiritual things, and that the thing He considers most important in the life of every Christian, is for him to impart to others the spiritual blessings which he has himself received. There is something cheering, and yet solemnizing, in this thought. It is cheering, because few devoted persons are able to give all the money they would like to give, and some of the most devoted are scarcely able to give at all, and yet, all such may have the privilege of ministering in that which is the most precious, namely, in spiritual blessing; and it is solemnizing, because it makes plain, whether we are rich or poor in money possessions, that God holds us all under serious obligation to pass on to men everywhere the spiritual blessings which we have received. As those who profess to love God, and to be grateful to Him for His gifts so freely made to us in Christ, let us face anew, at the beginning of this year, our obligations in this respect. All of us have freely received spiritual gifts from God; then let all of us as freely distribute these spiritual gifts to all who need God.

CHINA'S MILLIONS

The Resurrections and the Judgments.

BY REV. ELMORE HARRIS, D.D.

OF the intensely practical character of our theme of "The Resurrections and the Judgments," no one can be in the slightest doubt who reads the words of Paul at the close of his mighty exposition of the doctrine of the Resurrection in the fifteenth chapter of first Corinthians: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." (1 Corinthians 15 : 58.) Upon a solid foundation of truth about the future he builds one of the most powerful practical injunctions of the Word of God. Let us consider :

I. THE RESURRECTIONS.

If the principle laid down by Rev. T. D. Bernard, in his famous work entitled "The Progress of Doctrine in the New Testament," be a correct one (and I do not believe any of us will be disposed to dispute it), then finality on the subject of Resurrection must be looked for in the later books of the New Testament, and especially in that book of "things to come," Revelation. I apprehend that previous statements on the subject should be interpreted in the light of this latest. We turn then to the twentieth chapter of the Apocalypse, and at the fourth verse we find these words: "And I saw thrones and they sat upon them, and judgment (including, of course, 'rule') was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God

and of Christ, and shall reign with Him a thousand years." For centuries the Church never wavered in her opinion that the obvious meaning of this Scripture was the correct one, viz., that there are here two literal resurrections of the dead, with a period of at least a thousand years or millennium between them, that the subjects of the First Resurrection, the blessed and holy ones, the Kings and Priests of God and Christ (Revelation 1 : 6), described as sitting upon

thrones of judgment (which, in the Scripture, includes the thought of "rule") and an additional company of martyrs, who, in the midst of the great power of the Beast, sealed their testimony with their blood, reign with Him during that millennium; and that the rest of the dead remain in their graves until the completion of that special reign. It will scarcely be considered fatal to the teaching of this passage that it is the only one in the New Testament (as some have triumphantly asserted) in which the "First Resurrection" and its relation to the "Millennium" and subsequent resurrection are clearly stated, when you remember that there is positively only one passage in the New Testament which even *seems* to teach a general resurrection of all the dead at the same time. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they

that have done evil unto the resurrection of judgment." (John 5 : 28, 29.) A reverent, careful consideration of this passage (which we endeavor to give later on in this address) will reveal the fact that it does not teach a simultaneous resurrection of all the dead, but that it is in exact accord with the final light in Revelation 20 : 4-6. Carefully mark that the words "This is the First Resurrection: Blessed and holy is he that hath part in the First Resurrection," etc., are no part of a



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vision couched in symbolic language, but an inspired, spiritual explanation of a vision. Such explanations are somewhat common in this book. "The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches" (Revelation 1:20). "Here is the patience of the saints; they that keep the commandments of God and the faith of Jesus" (Revelation 14:12). How untenable, therefore, the interpretation (which spiritualizes again a spiritual explanation) that we have here a resurrection of "the principles of the martyrs." What need of a revival of such principles at the beginning of a millennium of righteousness and peace? How can principles be said to *live* and *reign* with Christ the thousand years? How can principles be said to be "blessed and holy" and "priests of God and of Christ?" Equally astray must be the view that we have here a "Spiritual Resurrection" at the beginning of the millennium. (a) Those who hold this view make the resurrection at the end of the thousand years a literal resurrection. On what principle can the First Resurrection then be spiritual? Surely both must be spiritual, or both literal. (b) How can this be a spiritual resurrection, when the language plainly indicates that they who "lived again" were "beheaded?" Surely no words could more clearly set forth the death of the body and its subsequent resurrection. (c) Again, the Greek word rendered "lived again" is universally applied to man in his complete condition, body and spirit united. Compare Revelation 2:28. "These things saith the first and the last which was dead, and lived again." (d) Finally, the word for "resurrection" (with, perhaps, one single exception) everywhere denotes corporeal resurrection. It is used forty times in the New Testament and of the rising again of the body after it has fallen under the power of death. Here you have two distinct corporeal resurrections with a millennium between. I humbly submit that, if this be the clear testimony of Revelation 20:4-6, all other previous statements regarding resurrection must be interpreted in the light of it.

Let us now consider the passage just referred to, "The hour is coming in the which all that are in the graves shall hear His voice . . ." (John 5:28, 29). If this passage accords with Revelation 20:4-6, "the hour" must stand for the whole millennium period. Let us see. This same word has already been employed twice in John's Gospel by our Lord, and in both instances it signifies an "age" or "dispensation." Compare John 4:21, 23. "Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem, worship the Father . . . But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth." Our Lord here refers to the whole dispensation of grace and reality, beginning with the first coming of our Lord Jesus, as contrasted with the dispensation of law and ceremonial ordinances, which were connected with certain holy places. The new "hour" or "dispensation" already begun ("now is")—called "the day of salvation," the "day of grace"—was to be characterized by a worship in the Holy Spirit and in the realities of the shadows of Old Testament ceremonials. "We are the

circumcision," says Paul, "who worship by the Spirit of God" (Philippians 3:3, R. V.) Again, I do not think it has ever been disputed that the word "hour" in John 5:25 stands for the whole dispensation of grace; "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." That hour of life-giving through the voice of the Son of God in the word of His grace; compare (John 5:24-26)—the "day of salvation" (II Corinthians 6:2)—has already lasted nearly two thousand years. Moreover in I John 2:18, "Little children, it is the last time," the word rendered "time" is the same word which in these previous Scriptures was translated by the word "hour." Then our Lord speaks of the "resurrection age" in Luke 20:35. "They which shall be accounted worthy to obtain that world (literally 'age'), and the resurrection from the dead, neither marry . . ." Does some one object that two events—so widely separated in Revelation 20:4-6, as "the resurrection of life" and "the resurrection of judgment"—are here brought together in John 5:28, 29? Such an occurrence is very frequent in Old Testament prophecies. "The Spirit of the Lord is upon me because the Lord hath anointed me to preach good tidings unto the meek . . . to proclaim the acceptable year of the Lord and the day of vengeance of our God." (Isaiah 61:1, 2.) Here "the acceptable year of the Lord" and "the day of vengeance of our God" would seem to be simultaneous events. But our Lord in the synagogue of Nazareth, as He read this passage from the prophet, closed the book upon "the day of the vengeance of our God," and spoke of the "acceptable year of the Lord" as fulfilled that day in their ears. There may possibly be a connection between this incident and the opening of the book by our Lord as the "Lion of the tribe of Judah and the Root of David" (Revelation 5:5), when the time is ripe for the outpouring of vengeance upon a rebellious and corrupt world. In Isaiah 11:1-4 we find events connected with the first and second comings of our Lord brought closely together without any break, although nearly two millenniums have passed since He became "manifest in the flesh" and the day of vengeance still tarries. So in John 5:28, 29, "the resurrection of life" so wonderfully described in Revelation 20:4-6 and "the resurrection of judgment" referred to in Revelation 20:5—separated really by a millennium—are brought together side by side. Paul consequently does not teach—when he says "There shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:15)—that these are synchronous events. It is, therefore, with great confidence we approach the great classic on the Resurrection—the fifteenth of First Corinthians. Beginning at the twentieth verse we read: "Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." We must carefully distinguish between "Resurrection of the dead" and "Resurrection from the dead." Professor Moses Stuart (not a premillennarian) says, "It is to be remarked that whenever the resurrection of Christ or His people is spoken of in Scripture, it is

'resurrection from, or from among, the dead,' and wherever a general resurrection is spoken of it is 'resurrection of the dead.'" Here, therefore, the Apostle speaks of the resurrection of all the dead—just and unjust—as rendered certain by the resurrection of Christ. "For since by man came death, by man came also the resurrection of the dead." "But every man in his own order" (verse 23) or "cohort" or "band"—the figure being taken from that of an "army"—coming out from the grave. Christ, the great Leader of the host, came forth from the tomb more than 1,800 years ago and is the pledge of all the rest ("the first-fruits" being not only the sample, but also the pledge of the complete harvest.) "Then (*epeita*) they that are Christ's at His coming." This is the first great band of resurrection ones, whose rising again shall be like their Leader's—a resurrection from among the dead. "They shall rise," as John Bunyan puts it, "before the wicked, they being themselves the proper 'children of the resurrection' (Luke 20: 36), that is, those that must have all the glory of it, both as to preeminency and sweetness; and they are said, when they rise, to rise from the dead; that is, in their rising, they leave the reprobate world behind them." We have a distinct sample of such an eclectic resurrection from among the dead in Matthew 27: 52, 53. "And the graves were opened and many bodies of the saints which slept arose, and came out of their graves after his resurrection (because Christ must be the 'first-fruits'—the first that should rise from the dead) and went into the Holy City and appeared to many." In an eclectic dispensation, when "God is visiting the Gentiles to take out of them a people for His name" (Acts 15: 14), why should an eclectic resurrection of His own at His coming be thought incredible? Only Christ's shall be raised at that time (I Thessalonians 4: 16), for it is to be "each in his own band." Not one unsaved will participate in that glorious event. The two words (in the revised version of verses 23, 24) "then" (*epeita*) and "then" (*eita*) are correlated, and are always employed in the New Testament to mark the order in a series of events, which are separated in time, and not events occurring at the same time. Compare, for instance, verses 5 to 7 of this very chapter, where the word "then" (*epeita*) is used to mark the order in a series of the manifestations of our Risen Lord, which were separated in time. "He appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once. . . . Then he appeared to James; then to all the Apostles"; and Mark 4: 28, where "then" ("*eiten*" Ionic form of "*eita*") marks the order in the stages of growth of the seed, which are separated again in time—"First the blade, then, the ear; then the full corn in the ear."

"Then cometh the end." If the Holy Spirit had intended to convey the idea that "the end" would take place at the coming of the Lord and the resurrection of those who are Christ's, the word in the Greek would have been "*tote*" ("then") which is found in this chapter later on in verse 54, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then (*tote*) shall be brought to pass the saying that is written, Death is swallowed

up in victory." But in the passage before us the two words translated in the Revised Version "then," "then" mark the divisions in the great hosts of the risen ones. The first "then" marks a period of nearly 1,900 years already. The second "then" will assuredly mark a considerable period, too, as the Holy Spirit in Revelation 20: 4-6 has indicated. To make this conclusion doubly sure, the use of the word "end" is significant. According to the celebrated lexicographer Thayer, if the apostle had in mind the end of time, he would have used the word *teleute*; if the end of space, he would have employed the Greek word *peras*, but here he uses the word *telos*, which marks the end of a series, or the end of the resurrection, or the final band of the resurrection host—as Thayer says—"to include those who had not belonged to the number of those that are Christ's at His coming." All this is made absolutely certain by the luminous words added immediately, "When He shall have delivered up the kingdom to God, even the Father." The special reign of Christ and the risen saints who have part in the First Resurrection (Revelation 20: 4; 1: 5, 6; Daniel 7: 26, 27) then will come to an end; and "the rest of the dead" (Revelation 20: 5)—the "end" of the resurrection series—will be raised to stand before the Great White Throne of Judgment. This is the "Resurrection of Judgment." (John 5: 29.) The rendering of Daniel 12: 2—according to Tregelles supported by the opinions of famous Rabbis—confirms this position, "Many (not 'all') of the sleepers in the dust of the earth shall awake, these to everlasting life ('the resurrection of life') and those (who do not awake) to shame and everlasting contempt"—"the resurrection of judgment." Paul in his extreme humility writes (Philippians 3: 11), "If by any means I might attain unto the resurrection from the dead," or as Dr. Moule, of Cambridge (now Bishop of Durham) renders it, "If, somehow, I may arrive at the resurrection which is out from the dead," or, as another has translated it, "the out-resurrection from among the dead." "What special meaning can this passage have," says Professor Moses Stuart (already quoted), "if not that there is a resurrection, when the just only, and not the unjust, are raised."

Closely allied with the resurrection of the dead in Christ, will be the changing of the living saints at His coming (I Thessalonians 4: 15-18), "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first; then, we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; so shall we ever be with the Lord. Wherefore comfort one another with these words." These two classes are evidently referred to by our Lord in the words (John 2: 25, 26), "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." This latter alternative Paul clearly preferred (II Corinthians 5: 2), "Not for that we would be unclothed, but clothed upon, that mortality might

be swallowed up of life." This he calls a mystery: hidden, but now revealed through him. (I Corinthians 15: 51, 52), "Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we (that are living) shall be changed." We have samples of such an experience in the patriarchal and prophetic times—in the translations of Enoch and Elijah without passing through the article of death. Paul's teaching (which is for the whole church) is—that a generation is coming (and for all we know it may be ours) when large numbers of believers shall live to see the coming of the Lord, and, without passing through death, shall be changed in the twinkling of an eye and possess in a moment bodies like the body of His glory. To this blessed experience clearly refer the words of Paul in Romans 8: 11, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

"O Joy! O delight! Should we go without dying;
No sickness, no sadness, no dread and no crying;
Caught up through the clouds, with our Lord into Glory,
When Jesus receives 'His own.'"

Those who are accounted worthy to share in the glory of this "First Resurrection," not only enjoy priority in resurrection as to time, but are described in Revelation 20: 6, as to their perfection of condition

—"Blessed"—because they are introduced into a sphere of "eternal life" (Romans 2: 7; and Titus 1: 2), which must be clearly distinguished from "eternal life" in them at their conversion. Compare John 3: 36. They are also set forth as to their perfection of character—"Holy"—being perfectly sanctified because transformed into the likeness of the glorified Lord (I John 3: 2), having attained to complete salvation from every trace of sin (Hebrews 9: 28). Finally, they are described as to pre-eminence of position as "Priests" (of God and of Christ), and "Kings" (Revelation 1: 6; I Peter 2: 9), who shall reign over the earth with Christ a thousand years.

What joy! Instead of a millennium necessarily intervening, the "blessed hope" with its accompanying events of the resurrection of those who are Christ's and the glad reunion of the perfected saints (II Thessalonians 2: 1) is brought into the near future. The Resurrection of the Lord Jesus took place "very early in the morning." So shall that of His followers be—even at the outshining of "the Bright and Morning Star" in the last long day of judgment, called "the Day of the Lord." What an ever-present incentive to fidelity and self-restraint—"The Lord is at hand"! But what a frightful prospect for those who die without hope! Death for them does not end all. They shall be raised from the dead, but to a "resurrection of judgment," to "shame and everlasting contempt." Brethren, let us with a compassion like our Lord's endeavor to rescue from such a doom.

(To be continued.)

A Great Awakening Among Aboriginal Tribes.

BY MR. J. R. ADAM.

HOW THE WORK BEGAN.

ON my first anniversary in China I went to An-shuen Fu, in the Province of Kwei-chau. Mr. Windsor had already rented premises, and a good house was secured, suitable for the work, and Gospel meetings were commenced at once. Mr. Windsor left to take up the work in Kwei-yang, and I was left alone, and remained so for many months without seeing a foreigner. There was a good deal of suspicion and prejudice amongst the Chinese, which, however, we were enable to live down, and the following three things helped us:—(1) giving away quinine and other simple remedies, (2) saving attempted suicides from opium poisoning, (3) opening charity schools for boys and girls.

Our first attempt at indoor work failed, and we were driven out of the city. But we returned, and keeping ourselves in seclusion, spent most of our time studying the language. Gradually we commenced open-air work, a native helper and myself preaching all over the city, in the main streets as well as in the bye-streets, and on Sunday afternoons we visited the near villages. Subsequently we were able to visit cities further afield, in some of which we were stoned, and in others spat upon, but to-day these cities are occupied as out-stations. Besides the central station, we have also six out-stations for work amongst the Chinese.

In 1896 when at home on furlough, I talked over the tribal work with the late Mr. Hudson Taylor. I asked him how I could best accomplish the Chinese and Miao work, and he said:—"Go on, dear brother, and do the best you can for both."

THE FLOWERY TRIBE.

After my return to China we re-commenced visiting the Miao villages of the Flowery Tribe, which lie within a radius of fifteen English miles around An-shuen Fu. At first the people were very suspicious of us, and fearful as to what the Chinese might do, so that we often found the doors shut and no one willing to receive us, and for some time we could only go there during the day, never at night.

An-shuen Fu is a very malarious district, and both Chinese and Miao suffer very much from malaria; moreover, in the hot season they are greatly troubled with skin diseases. Through our giving away quinine and specific ointment, a large number of Miao began to come about us, especially on market days, when scores of them would remain with us for an hour or two. One day I said to a Miao man that I had a magic lantern, and should like very much to visit his home and village and show his friends and fellow-villagers my pictures. At once he gave me an invitation. I went to his home and gave a

lantern exhibition, which was attended not only by the people of his own village, but by many from other villages also. Subsequently I was enabled, as a direct consequence of that first visit, to go to many other places. In fact, I have been all over that district from village to village, spending a night here and a night there, preaching the Gospel and showing the lantern.

In 1898 we began to enrol candidates for baptism and to gather them into classes. The following year (1899) we built the first Miao chapel, in a village two miles from An-shuen Fu, and opened a boys' school. At the beginning of 1900 great crowds of these tribespeople were coming to us, and at the time of the Boxer trouble our visitors from the Flowery and Water Tribes were from 250 hamlets and villages. The Boxer trouble broke up this movement, and we had to leave for Shanghai. During

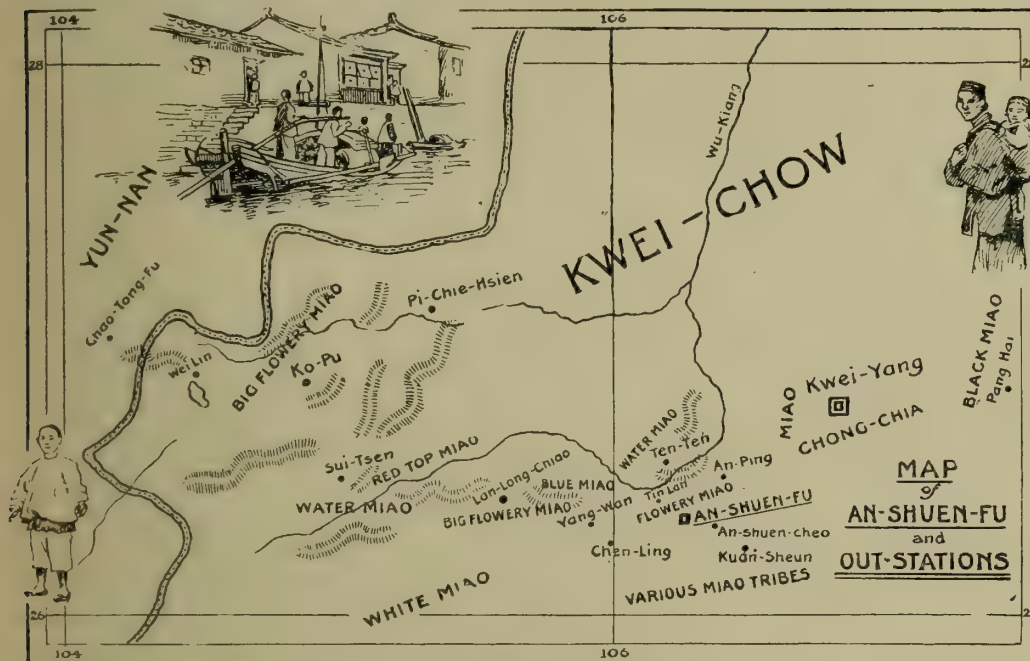
was small, so we invited the Christians and those interested to come to the city services. Ultimately we closed this chapel, in order to be free to devote ourselves to a more hopeful, albeit more distant work, which was opening up amongst the Water Tribe.

THE WATER TRIBE.

We came upon this Water Tribe twenty miles north of An-shuen Fu. To reach their district a river has to be crossed. For a long time no Miao would take me over that river, as they said the Chinese would kill them if they did so. At last, however, I found that the Flowery Miao evangelist had a relative who had married into the Water Tribe. Through this man and his wife I secured an introduction to the tribe over the river. The first night I spent amongst them was at a place called Meng-

mang. On the second day of my stay in that village, a strange thing happened in a village higher up the hill, called Ten-ten. A man, while ploughing, suddenly fell down dead. When told of this sad event I immediately went up to Ten-ten and preached the Gospel to the people. The Lord gave me a good time and I made many friends.

These people at once began to come to the city services: at first twice a month and latterly once a month. The work quickly spread from village to village, and ere long we had people



A MAP OF AN-SHUN DISTRICT SHOWING THE LOCATION OF ABORIGINAL TRIBES.

At the out-stations Ko-pu and Lan Long Chiao, 1117 persons were recently baptized.

Ko-pu is about seven days' journey from An-shuen.

our absence a military official and a headman went all over the district threatening to kill the people should they remain Christians. As most of them had but recently begun to learn the Gospel, they "having no root," fell away. They had reason to be afraid, for the Chinese had already killed many foreign missionaries in other parts of the country, and put to death over twenty Black Miao for being Christians.

Upon our return to An-shuen Fu from Shanghai, in 1901, we found that a few tens of Flowery Miao had remained faithful and had attended Gospel meetings all the time we were away. In 1902 we had the joy of baptising over twenty converts from this tribe, and one of the number has since become a native helper. For more than a year after our return from Shanghai we continued the services at this village chapel. The attendance, however,

from scores of villages attending the services at An-shuen Fu.

Later we built a chapel and opened an out-station at Ten-ten. The Miao gave the site—trees for pillars, and stone for building, also money and free labor. The mission helped with a little money. Now there are at Ten-ten about sixty-four church members, and two or three hundred people attending the services on Sunday, but, being agriculturists, they are not all able to attend the same day.

FROM VILLAGE TO VILLAGE.

The following incidents will show how the work spreads from village to village.

A Water Tribe teacher, who had learned to read in a Chinese school, and taught a class of Miao boys at Heo-ri-kuan-tsai, heard about this Gospel movement, and paid

us a visit in An-shuen Fu. He was my guest for several days, during which time he saw our worship, and heard a good deal of the truth. When he left me to return to his own home I gave him a copy of Luke's Gospel, a hymn book, and a catechism. After mastering them himself he began to teach the school boys, and afterwards gathered together all the people of the village, old and young, and taught them what he had learned from us and from our books.

A GLORIOUS BONFIRE.

On returning one day from one of my journeys among the tribes I found a number of Miao men awaiting me twenty English miles from Heo-ri-kuan-tsai, the village referred to in the preceding paragraph. They said they had been waiting for days, and invited me to their village. I had gone up and down the roads ever so often they said, and had never once turned aside to visit them; I must do so now, so without more ado, they laid hold of my belongings which my coolie was carrying, and left me no choice but to go with them. After supper, all the villagers—men, women, boys and girls—gathered together for evening worship, after which some of the men said, "Teacher, we want you to hear us sing some of the hymns. We do not sing your tunes, but we use our own chants." I said, "All right," and they began to sing. I was surprised at the many hymns they knew by heart. They could all repeat the Lord's Prayer and the Ten Commandments. I catechised them on the life of our Lord, and was astonished at the knowledge they had of the Gospel. The Water Tribe teacher had instructed them most thoroughly. Ere we retired for the night they said, "To-morrow, [Sunday] we are to have a bonfire." The next day, therefore, after morning worship, we gathered in the centre of the village, when their drums used in sacrifice and sorcerer's wands and other instruments and charms were thrown into the fire. One woman standing by said, "Why should I wear this necklace [it was a 'charm'], I now trust in the living God. The sorcerer told me to wear this, I shall trust his lies no longer," and she threw it into the fire. All the other women followed her example. They tore off their necklaces, some of which were made of twigs, others of iron, copper, or silver, and cast them into the flames. I asked the women to return home and bring the "soul-packets." These packets are made up by the sorcerer and belong to the women of the tribe. They are never opened but are very carefully kept as charms to ward off evil influences from children. Upon hearing my request the women at once ran back to their houses and brought out all the "soul-packets" they had, and these we threw into the fire.

At our first baptismal service nine converts were received into the fellowship of the Church from that village of Heo-ri-kuan-tsai, and in the spring of this year we had the joy of baptising over twenty men and women from the same village. They attend the chapel at Lan-long-chiao.

A HUNT FOR OPIUM.

In the village of Keh-chang some wanted the Gospel and some did not. I observed, however, that all trace of idolatry had been swept away and the spirit trees had been cut down. On the other hand I found that the young men had begun to indulge in opium-smoking, an old man having opened a secret opium den.

In company with several Miao I one day made a surprise visit to this village. We searched high and low for the opium pipes and lamps and other kindred utensils. After we had concluded our search in the first house we entered, word got abroad amongst the women of the village what we were doing. They were all on our side and aided us in our search. We visited every house in the village, and destroyed no less than seven sets of opium utensils from seven different homes. The old men and women were delighted with the result of the hunt; even the young men concerned were not displeased. Both the Flowery and Water Tribes cultivate the poppy plant, but very rarely smoke opium. However, because they grow the poppy there have been comparatively few baptisms from among these people, although there are many adherents to the church and, we trust, true Christians among them.

DISCIPLESHIP AND SABBATH KEEPING.

In this village of Keh-chang, to which reference has just been made, two brothers named Wang very early believed the Gospel and received the Holy Ghost. The step-father, who is a sorcerer, objected to their baptism, but last spring I had the joy, notwithstanding, of baptising one of them. The mother, who attends the services, pleaded with them, saying that the step-father would kill them if they were baptised together, and that would break her heart. At her suggestion, therefore, one only was baptised and the other was kept waiting.

When we are there these two brothers attend the meetings quite openly, but when we are absent they attend secretly. During harvest time, in order to observe the Sabbath, on Saturdays they do two days work in one, but at the close of the day only take home half of the day's cuttings and keep the other half at the foot of the hill. Late on Sunday evening they bring it up. In this way they keep the Sabbath. This careful observance of the Lord's Day is one of the most cheering characteristics of the Miao Christians.

Three years ago we spent the month of August at Ten-ten. It was a change from the city work, and gave us a good opportunity for teaching and building up the Water Miao Christians. Meetings were held every night, and at the close of each, a class for teaching the young men to read. The ladies also taught hymn singing.

A NOTABLE BOAR HUNT.

One day during my stay at Ten-ten, I saw a number of men returning from a boar hunt. They were dressed in strange garments, the like of which I had never seen before. The young men had their hair hanging down their backs, in two long queues, and others of them had

twisted it round their heads in the shape of a horn. They were all very dirty and carrying cross-bows and arrows.

I called out to our people, "Who are those strangers?" and sent one of our men to invite them in. They came, and, knowing they were hungry, we gave them slices of our foreign bread. I asked them questions and discovered that they were members of a tribe known as the "Ta-hwa-miao" or "Great Flowery Tribe." When they were going away I invited them to come to the next Sunday's services. They came and continued to come.

The homeland of these Ta-hwa-miao is nine day's journey from An-shuen Fu. This people has so multiplied that the district cannot sustain them all, hence they have been obliged to migrate. Twenty odd years ago several hundred families of this tribe migrated south to Lan-long-chiao, three days from An-shuen Fu. Fifteen years later a few scores of these emigrants came still further south to the district where we met them, that is, to Ten-ten.

AN OLD MAN'S TESTIMONY.

One old man amongst them, the first indeed of that tribe to hear the Gospel, said, "It is not good for us to keep such good news to ourselves, let us go and tell our kinsmen at Lan-long-chiao." This old man at once went up there and told the people about the Lord Jesus Christ. His name for Jesus was "Klang-meng," *i.e.*, the Miao King. The people from that village came down in great numbers to An-shuen to see us, at first several times a month and later regularly once a month. They continued doing so for more than two years before we baptised any.

The converts there have now built a small chapel and there are over one hundred church members. Moreover, hundreds of the tribes-people attend the services. A boy's school has been opened in the village, and Mr. and Mrs. Wang are in charge. They are both Christians of more than ten years' standing.

(To be continued.)

A Year's Work at Chieh-hsiu.

BY MISS CORA A. PIKE.

TRIAL AND TESTING.

THE past year in Chieh-hsiu has been a series of blessings and trials. The last half of the year the enemy has striven to make his power felt as never before in the four and a half years of work here. During the spring and early summer there was no rain fall, and the Christians, because of this, were tried in a way that they had not been since they became believers. In Shan-si where the failure of one crop means so much to the people, a test of this kind is much more severe than in the home-lands, where we have such easy means of import, when the crops in one district fail. After the wheat was gathered rain came, and the autumn crop was good. Because of the drought some felt that they must take Sunday to keep their fields watered, and others who had opportunity to do work for heathen that would keep them from keeping the Lord's day, felt that they dare not let the chance for earning money go by, with the prospect of a poor harvest before them, and the winter approaching. This weakened the testimony and spiritual life of some. One man who has always been so conscientious in his Christian life, this year tried raising melons, to see if he could not get a little more out of his land. The melon patch kept him working hard every day and all day, and he had to sleep in the field at night lest the melons should be stolen. Just about the time the melons were ripe heavy rains came, and most of the crop was destroyed in the field. Sleeping outside with only a straw mat for a shelter, and straw for a bed on the wet ground, he took cold and was not well for a time. All this spoke to him and he said it was God teaching him. He also said that he had gone into the melon raising business without much prayer, and without God's leading.

Family trials have also tested some in a more severe way than ever before. But as one looks back over the

year as a whole, it does not seem that the church is weaker, or has gone back, even though some that we thought stronger have shown weakness that we did not expect.

THE INGATHERING.

At the church gathering held in September ten were baptized, eight men and two women. One young woman who was baptised at the previous gathering, passed away during the year. She left a bright testimony and we cannot mourn for one gathered out of this heathen darkness, when transplanted to the heavenly home. The church membership now numbers thirty-one.

EVANGELISTIC WORK.

The preaching-chapel work has gone on this year as usual. The chapel is open every day except Sunday, when the people are invited to come here to hear the Gospel. One of the men baptised this year was brought in through the chapel work.

AN INTERESTING CASE.

At present there is a man who is manifesting real interest, who heard the Gospel last year in the preaching-chapel. After hearing he went to the Catholics where he was given some of their books to read. These did not seem to influence him. Recently he came to the preaching-chapel again, bought a Testament, and read a Gospel through at once. He came to Sunday service here, but his mother went to the Catholic place to look for him. The following day our native helper visited him in his home, and the mother talked to him as only an angered Chinese woman of seventy-three can talk. The next Sunday the mother, mother-in-law, father-in-law and his young son came here to look for him. He evidently knew that they were coming to search for him so he did not appear at service. Judging from appearances they were

prepared to beat him if they found him there. But not finding him they came into the preaching service and stayed until near its close. The next day the evangelist

one class of thirty-six men came in when Mr. Knight of the Shan-si Bible School was here to teach them. We find these classes held in the central station most helpful to both men and women.

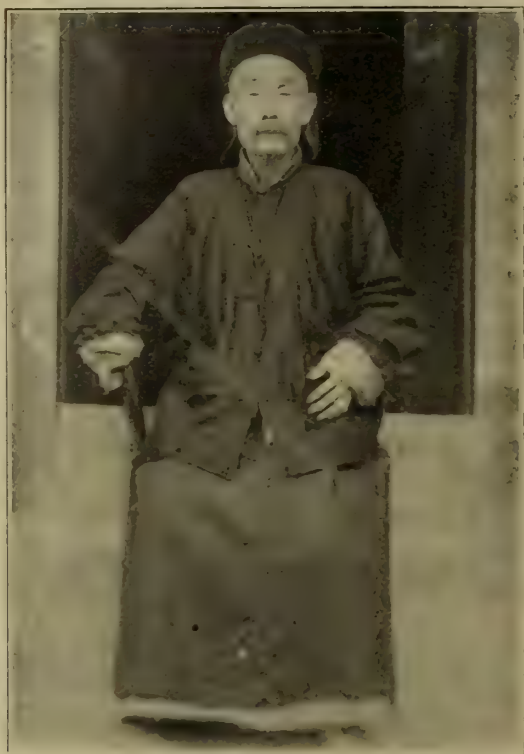


Photo by [A. T. Polhill.]

THE LATE MR. HO OF PA-CHEO.

Mr. Ho was baptised in 1881 by Mr George King and at the time of his death last summer was the oldest Christian in West China.

and one of the Christians went to that village to preach on the street. They were well received by the villagers and the man accompanied them out of the village when they returned. Please pray for that village and that family.

OPENING A GIRLS' SCHOOL.

For two or three years we have been hoping to open a girls' school, but there was no one who had the time or strength to add the responsibility of such a school to their present work. This autumn that need was supplied in the person of Miss Higgs, who came to us for that special work. November 1st the school opened, and now we have twenty-four girls. These children come from the three stations on this plain, Ping-yao, Hsiao-i and Chieh-hsiu. Mr. Uang who goes to the preaching-chapel in the afternoon teaches in the school in the morning. I would ask your prayers in behalf of this new work. We desire in the school to win these girls for Christ as well as teach them to read.

CLASS WORK.

During the year we have had four classes in for teaching, and one class for learning character—thirty-two women in all. In the spring

VILLAGE VISITATION.

The village visiting work has also gone on as usual. There is one very interesting case—the mother of a man who had broken off opium here. Miss Dodds has visited the home several times. The old mother had sometime before broken her arm, it had not been properly set and pained her constantly. There was nothing we could do to relieve it very much, but we told her the Gospel and she was interested. It was evident that the son had told her the story of salvation as far as he understood it, and prayed with her. She became weaker and weaker as the arm continued to get worse. One day as Miss Dodds was passing her village on the way to another, she called to see how the woman was. Although suffering much pain, she was very pleased with the visit. The second day following, when returning home, Miss Dodds met the son on the road, and he said that his mother had passed away the day before, and that when she was dying she kept repeating, "Jesus. Jesus." That was all she knew, but who knows but what He heard that prayer as well as that of the penitent thief on the cross.

THE OPIUM REFUGE.

The opium refuge work has gone on as before during the year and there has been someone in the refuge most of the time, except in the summer and the holiday season. Most of the opium patients come from the villages round about, so if they are at all favorable to the Gospel, when they go home it gives us an entrance into their homes and villages.

A SPECIAL NEED.

Friends would you not like to become co-workers with us in this field? We need your prayerful help.



Photo by [A. T. Polhill.]

MR. AND MRS. WANG.

[A. T. Polhill.]

Mr. Wang is now training as an Evangelist. His wife is a bright Christian—the daughter of the Bible-woman at Yuin-shan. They were married in August. (See page 21.)

Hundreds in the preaching-chapel, in the opium refuge, in the villages, at fairs, have heard the Gospel but as yet have not accepted it for themselves. Will you not be-

come an intercessor that the seed sown may spring up and bear fruit? "God's greatest agency . . . for defeating the enemy and winning men back, is intercession."

Tidings from Si-chuan.

BY REV. A. T. POLHILL, OF HSU-TING.

OPENING TWO NEW OUT-STATIONS.

MIN-UEH-CHANG—the "Clear Moon Village"—is situated high up on top of a hill. Mr. Liao-pi-hsiang, a bright-faced country man, is leader of the little band of Christians there, and he had been walking in twenty-four miles regularly once or twice a month for nearly a year to attend service. A man has given a house on the street for a Mission Hall, and now came the opening day, with its inaugural service and feast after. Nine were received as catechumens, six men and three women, including Mr. Liao and his wife. Services are now held there regularly every Sunday.

The following day, August 29th, I went on ten miles to the city of Tung-hsiang about thirty miles from Hsu-ting. This is a place for which much prayer has been made, and a house was most unexpectedly offered in a suitable place. The opening day here was on a far more extensive scale. Ten men came out two miles to meet me, wearing large hats, then on reaching the city an escort of soldiers headed the procession. My chair was draped with red, and the Mandarin's large red umbrella was borrowed for the occasion.

The chapel was packed for the opening service and later came the indispensable feast. Regular Sunday services are now held there also.

A CHINESE WEDDING.

A bright day dawned Sept. 1st, for this auspicious event. The little wooden lodge in our garden had been got ready to be the home of the wedded pair. The bride, a bright Christian girl arrived with her mother from Yün-shan, a city three days distant. The bridegroom, Wang Min-shioh, formerly our table boy, is now training for an Evangelist. The Church looked very pretty with its floral decorations and draped with red in Chinese style. At 12, noon, the Church was well filled for the happy event. Tea cups were used instead of wine cups, and the Chinese ceremony of pouring the tea into each others' cups was observed. The rest of the service is practically the English service put into Chinese.

A MONTH IN THE COUNTRY.

Owing to my wife's illness, I had written to postpone my visit to Pa-cheo. However a special messenger arrived the very day after I had sent off my letter, urging me to come if possible rather earlier as there were matters needing my attention. So on Sept. 26 I started off in spite of the rain that was falling—four days' journey over the hills to Pa-cheo. After the first morning, I walked the rest of the journey, doing a total of nearly 500 miles. The friends at Pa-cheo gave me a warm welcome, the Christians coming out to the river side to meet me. At Pa-cheo

I spent eight days and it was a joy to see the progress being made in the work at our old station. A number of country Christians came in and we had a week's Bible School.

Each morning I took the life of Christ, and Old Testament characters in the afternoon. I also asked them to memorize portions of Scripture each day. We had Ps. 23; Mat. 15: 1-12; Ps. 51: 1-10; Ps. 53: 1-8; and Matt. 6: 19-30. This filled in their time between meetings and occupied their minds with spiritual things. We realized the Lord's presence drawing very near to us.

Sunday, Oct. 7, was a busy day. I baptised six men and four women, including Chang Kwei-ti, the son of poor Chang who recently committed suicide in a fit of insanity, Mr. Wu, the school teacher, a dignified old gentlewoman, and the wife of Mr. Li, (a Christian) who is half

paralyzed and cannot move off her bed. This Mrs. Li had a face beaming with joy as I administered baptism in her room. Mr. Wang, an elderly man, comes from the out-station of Yin-yang-ho. There were also nine others set apart as catechumens. Among them was a man named Tsin Ming, who works in the yamen (magistrate's office) and who was formerly a confirmed opium-smoker who came down here some months ago to break the habit, became a Christian and is now a standing witness of the grace of God. Since my last visit two had passed away—our old teacher Yen, and old Mr. Yang the tailor, both trusting in the Lord.



Photo by]

MR. LI AND SON.

[A. T. Polhill.

Mr. Li is Evangelist at Hsu-ting out-station of Ta-chuh.

Tidings from the Provinces.

News Notes.

Letter from Mr. James Stark, Shanghai, giving the latest news from the field.

DECEMBER 14th, 1906.—The recent prolonged session of the Council and subsequent pressure of correspondence have prevented me from writing this letter earlier. I therefore beg that you will kindly excuse the delay.

I regret to have to report an insurrection in the district of Ping-hsiang, in the Prefecture of Yuan-chow, West Kiang-si, near the Hu-nan border. Members of one of the secret societies have risen in rebellion against the Government, and have now a large, armed following. Foreign-drilled Imperial troops have been sent from Han-kow, whilst a further contingent is about to start from Nanking for the scene of the disturbance, and it is hoped that order will soon be restored. As to the actual cause of the rising, we have not received any very definite information; though as far back as June last Mr. James Lawson, who resides at Yuan-chow Fu, referred to the high price of rice and consequent unrest in the whole district.

An official investigation of the trouble at Hai-men, to which I alluded in my last letter to you, has been instituted; but the result has not yet been made public.

On the 24th of November we had the pleasure of welcoming Mr. H. Edwin V. Andrews, a new worker, from North America, who is now at the Training Home in Gan-king studying the language.

On the 25th Mr. and Mrs. W. E. Shearer and child arrived from England, and have since returned to Chou-chia-kou, Ho-nan.

On the 23rd of October, Mr. H. H. Curtis and Miss E. A. Glanville were united in marriage at Chung-king, and have since taken up work at Kiang-tsin, Si-chuan.

I regret to have to report that Mrs. A. Gould has dislocated one of her elbows, making it necessary for her to take a long journey to obtain surgical aid.

You will be sorry to hear that Mrs. Arthur Polhill is very ill; she has been suffering from fever and anæmia, and the doctor considers her condition serious.

Miss R. McKenzie, who has been suffering from typhoid fever at Ih-yang, has had a second relapse. Dr. Judd, who has been attending her, is still hopeful, however, that she will recover.

Mr. W. Emslie, you will regret to learn, has been in very poor health for

some time at Chu-chow. Dysentery followed by fever and other symptoms have given considerable cause for anxiety.

Miss Lucy Smith, I am thankful to say, is making a good recovery from her recent surgical operation.

Mr. Lewis Jones is gradually regaining strength. At present he is in Shanghai on a visit.

The Chefoo School vacation commenced the last week in November, and Mr. Frank McCarthy, Miss Aplin, Principals of the Boys' and Girls' Schools respectively, and several of the teachers have come south for a holiday.

You will rejoice to hear that since the date of my last letter, three hundred and seven baptisms have been reported.

Mr. C. J. Anderson, who has been visiting a number of the stations of the Scandinavian China Alliance in Shen-si, writes hopefully of the work in the whole of the district under his superintendence.

Mr. W. T. Gilmer sends a cheering report of the work in the district of Iohiang, Shan-si, where a profitable conference was recently held. The converts, he says, have been led to recognize more fully their responsibility in the matter of witnessing for Christ.

Mr. E. O. Barber writes that, at a conference held at Chu-wu, in the same province, a number of the Christians sought deliverance from hindrances to spiritual progress and usefulness.

Mrs. F. C. H. Dreyer reports a spiritual awakening amongst the scholars in the Boys' School at Lu-an, Shan-si. Much prayer had previously been offered for the conversion of these lads, and the workers naturally are full of thanksgivings to God that several of them have surrendered to Christ.

From Siang Hsien, Ho-nan, Mrs. F. S. Joyce sends an interesting account of a conference held there in November, when in spite of very cold, threatening weather, about one hundred people were present, many having walked from twenty to thirty English miles, facing a biting head wind, in order to attend. Seven centres were represented, besides the immediate district of Siang Hsien. The Holy Spirit's presence was markedly manifested in the conversion of souls, and in the blessing of a number of converts. Our sister writes: "We hardly dare to speak of these things, knowing how subtle the devil is, but we dare not but tell for God's glory. Our earnest petition to you all is, 'Pray.'"

Mrs. H. J. Mason informs us that the attendances at the services at Chin-tze-kuan have kept up well since Mr. and Mrs. Parker left for furlough. She has started a class for teaching the women to read. No woman in the town, so far as she knows, can read, and it is thought by the people of the place that it is beyond women to learn.

Miss J. Wilkins, writing of the conference held recently at Chou-chia-kou says: "The addresses given by the native leaders easily proved that the Church is growing in knowledge and power."

Mr. T. Torrance reports that a conference was held in Chen-tu, Si-chuan, towards the end of October, when fifty representatives from Kia-ting, Chiung-cheo and Kwan-hsien were present. From the first they manifested interest which grew day by day until at last the enthusiasm is said to have been "all-absorbing." The evangelists received fresh stimulus, and went back to their homes encouraged in heart.

Mrs. W. S. Horne writes that she and her Bible-woman have gained access to eleven new homes in the city of Kan-chow, Kiang-si. Mr. Horne reports that the Christians and enquirers there have exceeded all former years in the amount they have subscribed for the work of the Lord. A chapel large enough to seat three or four hundred people is being built through the hearty and liberal co-operation of the Chinese converts, who have also helped well in the work of evangelizing the city and district.

Mr. W. E. Tyler sends an account of a journey which he has taken in this district, covering over 270 English miles. He sold 6,000 cash worth of Scripture portions, and had excellent opportunities for preaching the Gospel.

Mrs. and Mrs. J. Hall have also been itinerating in the neighborhood of Kan-chow. Though seven of the towns at which they called had not been previously visited by a lady missionary, the women, Mrs. Hall says, were orderly and friendly, and listened attentively.

We learn that Mr. A. G. Nicholls, who has been visiting the Miao district to the north of Yun-nan Fu, found villages where the Sunday was being observed, and others where wine-drinking and other sins had been abandoned. He met with a good reception, and these Aborigines manifested eagerness to learn.

Mr. W. J. Doherty informs us that the wildest rumors have prevailed in the

country districts around Sin-chang, owing to the display of flags in connection with the issue of the Constitutional Edict, the farming community fearing that it is a signal for the imposition of fresh taxes by the foreigners.

Mr. W. H. Warren, writing of a native conference which he attended at Hang-chow, says, "A high spiritual tone was maintained at all the meetings. The attention on the whole was excellent, and did not flag. Pastor Ren reports having examined seventy-five candidates this autumn, of whom twenty-four were baptised on Sunday, November 18th. Independently of local members, one hundred and five attended the conference. On Sunday the attendance, exclusive of outside and casual listeners, totalled one hundred and seventy-six. Among those baptised were two of Pastor Ren's daughters.

Cheh-Kiang.

WEN-CHOW.—We have had three baptisms this year—all men—one a converted gambler far gone on the downward way. A favorite theme of his for discourse is the "Prodigal" (Luke 15), which he handles all the more touchingly because he himself is a prodigal, dead, but alive again; lost, but found!

A very sad incident happened one Sabbath morning while we were quietly holding our service in the Ding-chi church. A young girl—daughter of an enquirer there—had been married into a family which became much impoverished by the opium-smoking habits of this girl's husband, and from other causes. To help make ends meet they determined to sell this girl to a soldier living near at hand. When the poor girl learned what her fate was to be she set out to flee to the paternal roof. Her husband and father-in-law caught her in the act, and beat her almost to the point of death; and then a concubine of the father-in-law, as great in wickedness as himself, mixed up some opium in wine which she got the young wife to take and soon the grim tragedy was closed.

The grief of the poor father was pitiful to see and great was the rage of his relatives. Hearts burned to execute vengeance upon the murderers in accordance with local customs, which means that these relations would have gone en masse to the other house and wrecked and plundered it. There would be no lives to take for every one who could move had fled, knowing well what it meant to stay.

It gave us an anxious time to know what Ah Shung, the girl's father, would do. Everything depended on him, and right well did he fulfil all we could have hoped for from him though he is but a young Christian not yet baptised. He might have done untold harm to the Gospel cause by just giving way to the desire of his friends; but he listened to wiser counsels, had a monetary claim quietly settled, allowed the offenders to return to find their property intact, and astonished and delighted all the village people by his splendid Christian forbearance. Needless to say it was a great triumph for the Church, and God has greatly blessed Ah Shung. To Him be the praise for such genuine Christians!—*E. C. Searle.*

Kiang-si.

AN-REN.—We had baptisms here yesterday. Nine were received, one of them a woman. One is the boy whom we cared for during his madness. He said it was after his recovery at that time that he decided to follow Christ. No one would have known it for it is only lately that he has been in earnest in his life. However there is no doubt as to his being saved, as far as we can tell. What wondrous changes the Gospel works in lives! His mother used to be a terror to the neighborhood with her cursing. Now all that is gone. She was baptised a year ago and yesterday she was smiling all over as the Christians bowed their congratulations to her over her son's baptism. It was a glad time.—*Extract from a private letter from Miss J. B. James.*

Monthly Notes.

ARRIVALS.

Oct. 28th, at Shanghai, Mr. and Mrs. D. J. Harding and three children (returned), Mr. and Mrs. F. Olsen and three children (returned), Mrs. James Lawson and child (returned), Miss A. Tranter (returned), Misses E. Andrew, B. Arnold, J. Brook, N. Burbridge, A. Evans, L. Guest, L. Moody, M. Mower, G. Pearce, G. Rugg, from England; also Misses L. Schmidt and O. Haaf from Germany.

Nov. 8th, at Shanghai, Messrs. A. Albin Karlsson, John A. Lifbom and A. G. Wörn from Sweden.

Nov. 11th, at Shanghai, Mr. and Mrs. W. R. Malcolm (returned), Mr. and Mrs. A. Trudinger and two children (returned), and Misses S. M. Liddy and F. M. McDonald from Australia.

Nov. 16th, at Shanghai, Mr. and Mrs. D. E. Hoste and two children (returned),

and Miss Margaret Gray, from England, via North America.*

DEPARTURES.

Nov. 2nd, from Shanghai, Mr. and Mrs. G. Parker and three children, for England.

BIRTHS.

Oct. 14th, at Feng-chen, to Mr. and Mrs. R. J. Hill, a son, (Elis Ronald).

Oct. 30th, at Wen-chow, Cheh-kiang, to Rev. E. C. and Mrs. Searle, a son, (Gordon William).

Oct. 30th, at Kai-feng Fu, Ho-nan, to Dr. and Mrs. Whitfield Guinness, a daughter, (Isabel Gordon).

MARRIAGES.

Oct. 18th, Mr. A. Preedy to Miss M. L. S. Harman, at Pao-ning.

Oct. 23rd, Mr. H. H. Curtis to Miss E. A. Glanville, at Chung-king.

Oct. 30th, Rev. W. A. McRoberts to Miss Mary E. Funk, at Shanghai.

Recent Baptisms.

KAN-SUH—

Liang-chow	3
Si-ning	6
Fu-kiang	11

SHEN-SI—

Han-cheng	3
Long-chow	1

SHAN-SI—

Ta-ning	21
Si-chow	11
Chi-chow and out-stations	8

SHAN-TUNG—

Ning-hai out-station.....	1
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SI-CHUAN—

Chen-tu and out-stations	16
Kia-ting and out-station.....	10
Sui Fu out-stations.....	4
Pa-chow and out-stations.....	12
Wan-hsien out-station.....	3

KUEI-CHEO—

An-shen out-stations.....	1,162
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HU-PEH—

Lao-ho-keo	17
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KIANG-SI—

Kih-an	10
Rao-chow.....	2

GAN-HUEI—

Gan-king out-station.....	3
Wu-hu	11

CHEH-KIANG—

Wen-chow out-station.....	12
Kin-hua	8
Huang-yen and out-stations....	31
Yung-kang and out-station	23
Lan-chi and out-station.....	11
Yen-chow	3
Tong-lu	7
Tai-chow out-station	3
Ping-yang	16

1,429

Previously reported.....1,559

Total.....2,988

Editorial Notes.

THE sad news has reached us that Miss Kathleen B. Stayner, who labored so faithfully and efficiently at Wen-chow, has passed away. Miss Stayner had suffered, for long, from a climatic disease, and had recently returned to England in the hope that the change might benefit her. But she was too far gone for this, and God desired His dear servant with Himself. She died at Bath upon January twenty-fifth, witnessing, in spite of weakness, bravely and sweetly to the redeeming love of Christ to the end.

May we again call the attention of our friends in Canada to the fact that the Rev. and Mrs. F. A. Steven are living at London, Ontario, and are ready to serve pastors and churches thereabouts in missionary meetings, as often as desired. Those who know Mr. and Mrs. Steven understand how ready they are to render service, not only to our own Mission, but also to other missionary Societies, and we would assure all who may think of asking for their help that they will find our friends the willing servants of all, for Jesus' sake. The residence of Mr. and Mrs. Steven is at 359 Dundas St., London. May we add, for the sake of those living in London, that a Mission Prayer Meeting is held at this home, every week, on Thursday evenings.

By the goodness of God, and the kind remembrance of many friends, we have been permitted to forward to China, for those suffering from famine, the sum of two thousand dollars. This money has been sent to Shanghai by cable, and hence, it is now there for use in behalf of those who are in such dire extremity and need. Other gifts have since this, been received, which we shall forward in the near future. It is our hope that this ministry will mean, by the blessing of God, not only lives spared, but also lives saved. This is what the distribution of famine-funds meant in the province of Shan-si, in 1878, for the ministry of the missionaries at that time both opened the province and thousands of hearts, with the result that established work and the saving of souls followed. May it be that a similar result will follow this present ministry.

Mr. Walter B. Sloan, the Assistant-Director of the Mission in Great Britain, has been asked by Mr. Hoste to go out to China, for the space of somewhat over a year. Mr. Sloan goes to be present, first, at the Centennial Missionary Conference, to be held at Shanghai in April of this year, and then, at the Conference of the West China Missionary Association, to be held at Chen-tu, in January, 1908. Between these dates, he expects, with the Rev. F. S. Webster, of All Souls' Church, London, to visit and speak at four of the Sanatoria in China, where special Conferences will be held, and also, when travelling alone, to visit and hold meetings at a considerable number of our Mission stations in the interior of China. We trust that this visit and ministry will mean much blessing to the Mission and to China.

We had the privilege, last month, of reviewing our financial history, as a Mission in North America, for the past year, and it gave us cause of great gratitude to God. The full Statement will be published, as usual, in the July number of this paper, but we would somewhat anticipate the publication by giving now, a few of the figures. Our total receipts, in 1906, at the offices at Philadelphia and Toronto, amounted to

\$65,488.19. This total was for all the various purposes of the Mission, at home and abroad, including the support of the Homes at Philadelphia and Toronto, and of the home workers, and also, the part maintenance of the various Mission stations, where our North American missionaries reside, and the missionaries and their children, together with the native helpers. For the support of the native helpers we forwarded to Shanghai the sum of \$4,929.41, and for the support of our missionaries and their children the sum of \$52,463.97. It is interesting to find our income here, as compared with that of 1905, increased by the sum of nearly \$14,000. We are deeply grateful to God for all this ministry from His opened hand, and to the devoted friends, who have expressed by these unsolicited offerings, their love for Christ and their pity for the perishing souls of men. May our Father reward every one who has given to us, and may He make His special blessing to abide upon the use of the money which has been sent forward, in His name, to China.

One of the most important movements now in progress for China is that being carried on in behalf of the Chinese in Japan. It is stated, on good authority, that there are now in that country as many as twenty thousand persons of Chinese extraction. These are, for the most part, young men. They are from all of the eighteen provinces in China. They are students, and are in Japan for the purpose of study. They purpose returning to China, to their respective homes there, with the object of being the educators of their people. They will be, in days to come, the leaders of the Chinese, not only in educational matters, but also in every other respect. Thus, they will be regarded, eventually, by their countrymen, as the personification of what is best in morality and religion, as it will be supposed that they have advanced in such knowledge, as otherwise. All this has been discerned by those who have been studying the situation, and vigorous action—though not commensurate with the need—is being taken to bring to these Chinese the Gospel of Christ. Several missionaries from China, and a number of Chinese helpers, are now laboring among these people, and the result has been already beyond what was expected. Let us pray for these young men. They are exposed to the most terrible temptations, and many have been plunged into the deepest depths of sinful living. It will be blessed if a large number may be saved, and sent back to their country to serve there in the strength and power of the Spirit.

"Ye shall be witnesses unto Me."—(Acts 1 : 8.) Missionary work, in the first instance, is not unto men, but unto God. We are commanded to witness unto Him, by life and by word. This raises us above circumstances, and above earthly rewarding. As to circumstances, whether the field be easy or hard, whether men hear or turn away, we serve Christ and glorify Him; and as to rewarding, it is enough to know that we please Him whom we love and serve. This is why the Apostle Paul could say, not only, "We are unto God a sweet savor of Christ in them that are saved," but also "in them that perish;" for in the one case and in the other, his obedient life toward God was acceptable to God. How essential it is then, that, in all our service, we shall keep God first and foremost. Thus, and only thus, may we serve men as we should, for it is the life which witnesses unto God that also witnesses unto men.

CHINA'S MILLIONS

The Resurrections and the Judgments.

BY REV. ELMORE HARRIS, D.D.

(Continued.)

II. THE JUDGMENTS.

HOW much confusion there is regarding "judgment to come!" Thousands of true believers are kept from the enjoyment of real peace because of erroneous or imperfect views regarding it.

"Ye do err," says our Lord, "not knowing the Scriptures and the power of God." The common belief is that there will be a day of judgment (of, say twenty-four hours) at the end of the world's history, when all in their graves, both saved and unsaved, will be raised together and stand together before a Great White Throne, and then only will the great question be settled as to where each shall spend Eternity. This implies that saved and unsaved will stand together at the same tribunal at the same time. This theory of a general judgment is clearly opposed to the Word of God. One passage will suffice at present, 1 Corinthians 6:2: "Know ye not that the saints shall judge the world?" Shall they, who share in such judging, stand themselves along with that world for judgment? We have already seen that there are two resurrections, distinct in character, and separated in time. We have seen that "the hour" of John 5:28 is a period in which there shall be successive resurrections. Dr. Glasgow says of the "Day of Judgment" that "not one learned theologian or enlightened preacher makes it refer to a human day or any brief period." As the "day of salvation" (2 Corinthians 6:2) has already lasted nearly 2,000 years, so Mede says, "the day of judgment (including the

thought of 'rule,' Psalm 72:2, 4) will last at least a thousand years." The "last day," "the day of the Lord," "the day of judgment," would therefore be synonymous with the whole millennial dispensation. It begins with judgment, continues in the rule and reign

of Christ, and ends with judgment. The great catastrophe of 2 Peter 3:10 will take place at some point during that day, likely in its evening. During this day there would seem to be three judgments—the Judgment Seat of Christ, the Throne of His Glory, the Great White Throne.

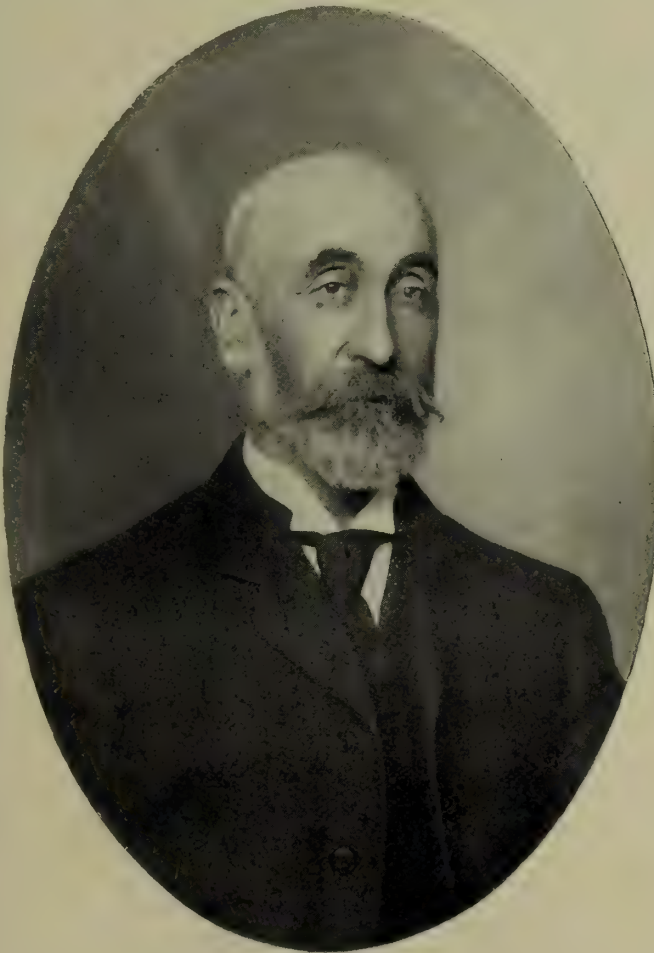
Let us consider these in the reverse order that the thought of the Judgment Seat of Christ may linger with us.

A. THE GREAT WHITE THRONE. (*Rev. 20: 11-15.*)

"And I saw the dead small and great stand before God," etc.

"This is a post-millennial scene (compare verses 4-6). The Judge does not come to earth at all (verse 11), as in the other two judgments (Matthew 25:31, 32, and 2 Corinthians 4:5). There is a resurrection, however (verses 5 and 13); but, awful thought, of the impenitent who rise without any change in moral character. This is the last band (1 Corinthians 15:22) of those coming forth from their

graves. This is the "end" of the resurrection, and now the "last enemy death" is destroyed (verse 14). The dead small and great stand before the throne, all distinctions levelled, whether they were buried beneath a great monument or in an unknown grave. It is a resurrection of judgment indeed. There is not a hint



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of salvation or reward. The "Book of Life" is open and records not one of their names. It is an executive judgment, for judicially they were condemned long before (John 3:18). Would you, my hearer, escape this? Then "believe on the Lord Jesus Christ, and thou shalt be saved," for "all that believe are justified from all things."

B. THE THRONE OF HIS GLORY. (*Matthew*
25:31-40.)

"When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory," etc. This scene is very familiar.

1. This is a judgment of the nations, and, as far as the record goes, of the living nations, when the King of Israel shall come in His Glory (verse 40). (*a*) Israel, therefore, is not included, for (Numbers 23:9) "the people . . . shall not be reckoned among the nations." If Israel be not there for judgment, then the idea of a general judgment must be abandoned. (*b*) The Church of God cannot be included, because she is a people "gathered out of the nations" (Acts 15:14), and her members shall not come into judgment (John 5:24). She is distinct from Israel and the Gentiles, the great divisions of the world in apostolic times being "The Jews, the Gentiles, and the Church of God" (1 Corinthians 10:32). (*c*) Who, then, are included? The Gentile nations, for the same word rendered "nations" is translated by "Gentiles" in other Scriptures (compare Matthew 10:5, 6), and should be so rendered throughout Matthew, the Jewish Gospel of the King of Israel. These will be living Gentile nations in all probability, for the word "*ethnoi*," "nations," is never applied in Scripture, it is said, to any but the living inhabitants of the earth. This is probably the "judgment of the quick or living," alluded to in 2 Timothy 4:1. (*d*) Again "these My brethren" are evidently a third party, not included among those indicated by the "sheep" or "goats," the treatment of whom forms the basis of the judgment dealt out to the Gentiles. It cannot, therefore, be a general judgment, but a judgment of certain living Gentile nations at the glorious appearing of the King of Israel (compare Joel 3:1, 2, 13, 14).

2. Is it a judgment at the open manifestation of our glorious Lord, subsequent to His coming for His people? Does it not seem likely as taking place in connection with the second stage in His coming, the first stage being indicated as a coming to the air (1 Thessalonians 4:17)? Between the two it is supposed the godly remnant of Israelites—"these My brethren"—"converted by His grace will preach the Gospel of the Kingdom" among the Gentiles (Isaiah 66:19) in a marvellously effective manner, and their treatment by these Gentile nations will form the ground of their judgment (Matthew 25:40, 45).

C. THE JUDGMENT SEAT OF CHRIST. (*2 Corinthians*
5:10.)

"For we must all appear before the judgment seat of Christ; that every one may receive the things done

in the body, according to that he hath done, whether it be good or bad."

Clear views of the deliverance of the believer from the penalty of sin (John 5:24; Romans 8:1), and his consequent complete justification before God (Acts 13:39), must never blind us to the fact of the judgment of believers (1 Peter 4:17; Galatians 6:9; 2 Corinthians 5:10).

The judgment of God's people is threefold:

1. A Judgment as Sinners (Isaiah 53:5, 6). "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Psalm 42:7, "Deep calleth unto deep at the noise of Thy waterspouts: all Thy waves and Thy billows have gone over my soul," is the cry of the suffering Messiah; and now not a spray of judgment will fall on us who are hidden in Him. (2 Corinthians 5:21; 1 Thessalonians 1:10.) "And as it is appointed unto men (not "all men," as it is often quoted), (compare 1 Corinthians 15:51, 52) once to die, and after this the judgment; so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin (that is, apart from the question of sin) unto salvation" (not judgment), (Hebrews 9:27, 28); and we are to "gird up the loins of our mind and hope to the end for the *grace* that is to be brought unto us at the revelation of Jesus Christ" (1 Peter 1:13).

"Jesus, Thy blood and righteousness,
My beauty are, my glorious dress,
Fearless with these pure garments on,
I'll view the splendors of Thy throne."

So John Wesley translates the famous stanza of Count Zinzendorf. And yet there is

2. A Judgment as Sons: "If we would judge ourselves," writes Paul in 1 Corinthians 11:31, 32, "we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world." When we believe in Christ, God is no longer our Judge, but Father (Acts 13:38, 39; John 1:12, 13). We are responsible to Him henceforth, as His children; and, if we walk contrary to His will, He requires self-examination and confession. There must be self-judgment, or there will be Father-judgment. Many of the Corinthian Christians had dishonored Him in abuses of the Lord's Supper (1 Corinthians 11:30). "For this cause," writes Paul, "many are weak and sickly among you, and many sleep," that is "die." This is presented as the Father's judgment upon His own. We have a striking illustration of this in the case of Moses. On account of his sin at the waters of Meribah (Numbers 20), in that he smote the rock twice, instead of speaking to it according to God's command, God said to him, "Because ye believed Me not to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land." On Mount Nebo he yielded up his spirit into the hands of his Maker; and though graciously permitted to view the glories of the inheritance, he was superseded in the

command by Joshua, while as yet "his eye was not dimmed and his natural strength unabated." This chastening judgment of the Lord upon Moses has its counterpart in the "sin unto death" (*i.e.* the death of the body, while the soul is saved through Jesus' blood) referred to in 1 John 5:16, regarding which it is useless to pray. What a solemn statement (1 Corinthians 11:31), "If we would judge ourselves, we should not be judged: but when we are judged, we are chastened of the Lord, that we should not be condemned with the world!"

Then there is finally

3. A Judgment as Servants: 2 Corinthians 5:10.
(a) Who are to appear at the "Bema" of Christ? "We shall all appear" has reference to believers—and believers only. This epistle was written to "the Church of God at Corinth and to the saints, which are in all Achaia" (2 Corinthians 1:1), and through them to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Corinthians 1:2). They were already possessors of eternal life, and as to their persons "shall not come into judgment" (John 5:24). They "walk by faith, not by sight" (v. 7). They have "the earnest of the Spirit" (v. 5), and are in no doubt about their salvation (vs. 1 and 6). And yet their works must pass in review before the Lord Jesus that they may be approved or disapproved.

(b) Why are we to appear?

At our conversion Jesus, our Savior, becomes also our Lord (Acts 16:31; Romans 14:9, 10). For time, talents, and means of every sort we must give account to Him at His judgment seat. The issue concerns Reward, and not Salvation. Reward represents Christ's approval of faithfulness in service, and Salvation is God's free gift (Romans 6:23; Ephesians 2:8). "We shall all appear" or "be made manifest," but not to learn then whether we may dwell in heaven or not, for true believers have been present with the Lord ever since they passed within the veil (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8). Shall Paul and the saved thief and the myriads who have entered Paradise be judged as to their right to retain the blessedness which they have enjoyed for more than a millennium already? Again, those who thus stand before the Bema of Christ have not only been with Him in bliss for so long a time, but will be already glorified at His coming and possessed of bodies fashioned like their glorious Lord's (1 John 3:2; Philippians 3:20). The thought of believers, possessed of such splendor of position and dignity, standing before the judgment seat of Christ to find out whether saved or not—cannot be entertained for a single moment.

What then is its purpose? The adjudication of prizes or rewards. We shall then give an account of our stewardship, shall review our lives in company with our Lord, and the quality of our work will be tested (1 Corinthians 3:10, 15). "According to the grace of God which is given unto me as a wise master-builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no

man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones; wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is." The crucial test of our service has to do not so much with the quantity as the quality of our work. The "wood, hay and stubble" may bulk largely in the eyes of men, but it cannot stand God's test of "fire." The "gold, silver, and precious stones" may be meagre in quantity, but the quality is such that they endure the "fire," and shall be "found unto praise and honor, and glory at the appearing of Jesus Christ." "If any man's work abide which he hath built thereupon, he shall receive a reward. But if any man's work shall be burned"—he shall be lost? Nay, nay. "He shall suffer loss, but he himself (because a sinner saved by grace alone) shall be saved, yet, so as through the fire"—saved, as we may say, by the "skin of the teeth," while the truly faithful one shall have "an abundant entrance," having lived the abounding life (2 Peter 1:8-11; 1 Corinthians 15:58). The motive then largely determines the quality of our service. 1 Corinthians 13:1, 3, "Though I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass or a tinkling cymbal.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing" (or I shall have no reward). Love to Him being the impelling motive, "the cup of cold water," "the two mites," the little things of life may receive a richer reward than the so-called great deeds of men. The judgment of other lives must largely be left by us for the scrutiny of His eyes, which are like a flame of fire. 1 Corinthians 4:5, "Judge nothing before the time," writes the apostle, "until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: then shall every man have praise of God." There will assuredly be degrees in glory. This is plainly taken for granted in our Lord's conversation with the sons of Zebedee, whose ambitious mother desired the right and left hand of the throne for her sons in the coming glory. The authority over ten cities and five cities alluded to in the parable of the pounds certainly teaches such a truth. A man in a congregation which I once served stamped out of the church—when this subject had been somewhat fully discussed—with these words: "I do not believe in an aristocracy in Heaven." There will be one, notwithstanding, but of a very different sort from that which is common on earth. "Behold I come quickly," cries Jesus. "Hold fast that which thou hast, that no man take thy crown" (Revelations 3:11). Because the fear "that hath torment" is cast out by the perfect love of God, have you no fear of shame before the Lord Jesus at His coming? 1 John 2:28, "Little children, abide in Him, that, when He shall appear, ye may not be ashamed before Him at His coming." "I bruise my body" is Conybeare and Howson's correct rendering of a famous Scripture (1 Corinthians 9:27), "and force it into bondage lest, perchance, having called others to the contest, I should

myself fail shamefully of the prize." Into the word "castaway" of the authorized version have been read many thoughts contrary to the teachings of grace. "Know ye not," says Paul, "that they which run in the race, run all; but one receiveth the prize." The prize, therefore cannot be salvation, but the reward of service. "Yet they do it to obtain a fading crown—we a crown that cannot fade." 2 Timothy 4:8, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." Paul

still looks forward with eager hope to the Day and the Crown. Death for Him has not touched the matter of hope in the slightest. Such a crown is within the reach of all, who though accepted in the Beloved as to their persons, yet strive to be acceptable to the Beloved in their service, and let their hearts find a blissful centre in the coming "King in His beauty."

1 Peter 4:17, 18, "For the time (is coming) that judgment must begin at the house of God: and, if it first begin at us, what shall the end be of them that obey not the Gospel of God? If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Review of the Work of the Mission for 1906.

BY MR. JAMES STARK, Secretary of the China Council.

DECEMBER 28TH, 1906.

DEAR BRETHREN IN CHRIST,—In writing to you for the last time this year, I will, in accordance with my usual practice, give you a brief review of what has taken place during the past twelve months in the provinces into which the work of our Mission has extended, and endeavor, by crystallizing the general impressions produced by the extensive correspondence received from our workers in the field, to show in some measure the conditions which have prevailed, and the progress which has been made.

The year now closing has been from a political point of view, one of surprises. Decree has followed decree in quick succession, making admissions never before acknowledged, and pledging the Imperial Government to important and unexpected changes in China's time-honored political system, promising to introduce administrative and financial reforms which will prepare the country for constitutional government, as also to deal with the great question of the production and consumption of opium, which has been the proximate cause of so much national weakness, and moral and physical evil. The main motive is admittedly to make China strong, and to enable her to guard her own interests.

There has been a growing spirit of nationalism

amongst the people, which has in some cases expressed itself in hostility to foreigners, and in others, in desire for the knowledge and learning which they possess.

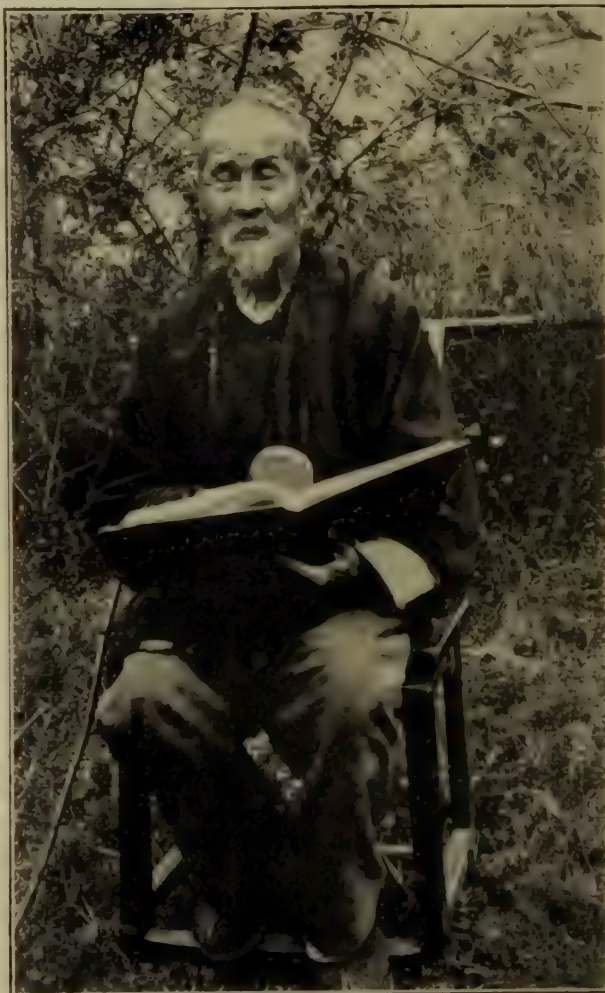


Photo by

WONG KYUO-YIAO, OF FENG-HUA, CHEH-KIANG.

Mr. Wong is eighty-seven years old and was baptized in 1859, forty-eight years ago.

This national awakening has been everywhere apparent, and even in the Church it has been perceptible, showing itself in desire for an independence in the management of Church affairs, for which the converts are manifestly not yet ready. It is difficult to know exactly how to regard this sentiment. It has in it potentialities both of good and evil. On the one hand, if wisely guided it may have a great and far-reaching effect on the evangelization of the country; on the other hand, if uncontrolled it may be mischievous in its results.

A transition stage in the history of an Empire is always a critical period. In the process of transformation, especially in a conservative country, there are necessarily elements of uncertainty, and even danger. There never was a time, therefore, when prayer on behalf of the Imperial Government was more greatly needed than at present.

From time to time throughout the year, there have been features in the situation in China which have caused considerable concern. Early in the Spring there was the Nan-chang massacre, the effects of which on other districts were, through God's restraining power,

less serious than we feared would be the case. Following this were native riots and uprisings in several of the provinces, caused by drought and floods and consequent scarcity of food, and the subsequent activity of secret societies who took advantage of the opportunity for the furtherance of their anti-dynastic and anti-foreign designs. Then there have been local rebellions against the Government, and other disturbances of a more or less serious character, in different parts of the Empire, causing strain and anxiety to workers in the affected or contiguous districts. While there has, in a few instances, been culpable negligence on the part of local officials, the promptitude with which the provincial authorities have generally taken measures for the suppression of lawlessness and the maintenance of order, has at once saved the situation and revealed what can be done in times of emergency.

The officials throughout the Empire, have, I think, been on the whole, friendly towards missionary enterprise, and though this may have been due to policy, it is yet cause for profound thanksgiving to God; for whilst the progress of the Gospel is really independent of official patronage, the manifestation of hostility on the part of the governing

class not infrequently has a powerful influence upon the attitude of the people towards the missionary and his message.

Through the overruling providence of God the local unrest and rice riots, which at the time of their occurrence caused concern, have not seriously interrupted the work of the Mission. Many thousands of miles have been covered in the itinerations of our missionaries, who have, without sustaining personal violence, carried the Gospel to a large number of cities, towns and villages, never before reached with the message of the Cross. Christian literature has been extensively scattered, Scripture portions having been readily purchased by multitudes of men and women of all social grades. Special series of Gospel Meetings have been held with

encouraging results in many centres, and systematic preaching has been faithfully continued, often arid persistent indifference.

The number of enquirers has been considerably increased, and what is a significant and encouraging fact is that many of these have been influenced by the personal witness-bearing of converts. There are probably amongst them groups of men whose motives in showing interest in the Gospel, are open to suspicion; but there does not at present appear to be any great tendency to mass movements towards Christianity. The inducements of material advantage which in recent years have appealed so powerfully to the minds of a certain class of the people, have been less obvious, and it is to be hoped that the quality of the enquirers has consequently improved.

During the year a private temple has been transform-

ed into a chapel, whilst in one village, where about a third of the inhabitants have become Christian, one of the three public temples has, by mutual consent, been transferred to the converts for use as a place of worship. Thus the Spirit of God is working in the hearts and lives of men.

The year has been marked by a great spiritual awakening

amongst the aboriginal tribes in the province of Kuei-cheo and Yun-nan. To these simple, despised people, with their hard life and great poverty, the Gospel has come as welcome news, and they have accepted it as a divine message.

In the provinces generally, there is yet, however, much stolid indifference and ignorant prejudice to be overcome. The aims of the missionary are still misunderstood, and his solicitude for the spiritual welfare of the people misinterpreted. But notwithstanding these facts, there has been a response to the Gospel which should inspire God's servants everywhere with fresh hope and expectancy.

Over 3,300 baptisms have already been reported for this year. This aggregate, which will be probably



PING-YAO MEMORIAL CHAPEL AND CONFERENCE HALL.

This Chapel was built from funds specially donated by friends at home, as a memorial to Jessie and Isabel Saunders, child martyrs of 1900.

augmented when the returns from all our stations have been received, exceeds our greatest previous record by more than 33 per cent.. The growth of the Chinese Church with the consequent extension of its influence creates new problems, and adds to the responsibility of those upon whom its spiritual oversight devolves, and I would make this a plea for a more constant exercise of the ministry of intercession on their behalf.

In the Church there have been clear indications of progress. There has, of course, also been cause for sorrow and disappointment through the failure of members to conform their lives to the standard of God's Word. There has sometimes been gross sin and flagrant disregard of Christian principle, necessitating Church discipline. There has, nevertheless, been growth, manifesting itself in genuine piety, self-sacrifice, liberality and zeal.

Some of the Chinese leaders have developed spiritual gifts which have enabled them to exercise a helpful ministry. Intelligence and knowledge of Scripture have been increased by special classes and Bible Schools for the study of God's Word. Schools for the education of the children of Christians and others have been maintained, and many conversions have taken place in them. Provincial and local conferences for the deepening of the spiritual life and the consideration of Church problems have been held, and these have brought refreshment and profit to Chinese helpers and converts alike.

An aggressive and spiritual Church without persecu-

tion is inconceivable in a heathen country like China, where there are so many conflicting elements, and this year has brought to many of the members fiery trial. Whilst persecution cannot fail to call forth our deep sympathy on behalf of those on whom it falls, it cannot altogether be regretted; for without it there would be less purity of motive on the part of the enquirer, less stability in the convert, and probably more spiritual declension in the Church. The fear of persecution deters the insincere from seeking to identify themselves with

Christ; the overcoming of difficulty and trial gives strength to Christian character, and the patient endurance of suffering for Christ's sake chastens the spirit. The policy of our missionaries has been to enjoin prayerful forbearance, and though many members have not been sufficiently spiritually-minded to appreciate this Scriptural injunction, yet not a few have, in some measure, manifested the Spirit of Christ whilst suffering wrongfully.

We look back with profound thanksgiving upon the Lord's dealings with us as a Mission during the past year; for our needs have been supplied, and manifold mercies have been vouchsafed to us. We look forward to the New Year in a spirit of humble, and yet hopeful, dependence upon God; for whilst the outlook may not be altogether without portentous clouds, it is nevertheless bright with promise. "Brethren, pray for us!"



Photo by

A "SHU-NU" OR WATER BUFFALO.

The Plow Horse of China.

[Dr. Elliott.

A Great Awakening Among Aboriginal Tribes.

BY MR. J. R. ADAM.

(Continued)

FROM Lan-long-ch'iao the Gospel message was taken by the villagers to their home-land in the district of Wei-ling Chow, where over 40,000 of their people are living. They, when they heard the tidings, sent down two representatives to An-shuen to enquire further into the matter. The men returned and reported what they had seen. Their kinsmen, however, were not quite satisfied, so sent a second deputation, this time composed of seven men, to An-shuen Fu. Well do I remember their arrival. I was greatly surprised at their knowledge

of the truth. Their kinsmen had taught them quite a number of hymns, the Lord's Prayer, the Ten Commandments, and a great deal about the life of Jesus Christ.

BAPTISMAL NAMES

One of that band of seven at his baptism received the name of Paul. I should explain that these Miao have no personal names. When visiting the villages we found that all the men and boys were numbered "one," "two," "three," and so on, but for the Church roll it is necessary to have personal names. We have therefore adopted the

plan of giving Bible names to the converts. We find this a very good way of teaching them Bible history. If we give a man the name of John, for instance, he wants to know all about John; if we give the name of Noah or Job the man at once wants to know the history of these men. One man, called Job at his baptism, was shortly afterwards greatly tried at his home. Small-pox broke out and several members of his family contracted the disease and died. In his distress he was greatly helped by reflecting upon the history of Job, his namesake.

Well, this man Paul, who was one of the deputation, upon returning to his village of Ko-pu, at once started worship in his home. Every Lord's Day he gathered over two hundred people into his house for prayer and praise, and reading of the Word of God. They did not know much, but were very earnest in what they did know. The tribesmen believed the report of the deputation and began to come down to An-shuen Fu in crowds; in groups of twenty, forty, or fifty they came, relay after relay, a never-ending stream. Our house was just crowded out with them. One night I went round and counted my guests. We had over three hundred sleeping in the house. Still they came from more and more distant places. This continued for months.

A TOILSOME JOURNEY.

The road they had to travel in order to reach us was rough and steep; in many cases ten days' toilsome journey over the mountains.

Frequently they would reach us footsore and weary, some ill with fever; and one man, I remember, a true believer in the Lord Jesus Christ, took small-pox of a very malignant type on the way, and died on our premises.

On the road they cannot put up in Chinese inns, or villages, for the Chinese will not have them; so before starting out from their homes they prepare their oatmeal or Indian corn meal, and carry in goatskin bags a sufficient quantity to last for the outward and homeward journey. They travel on until they reach a stream or well, at which they rest awhile, prepare their simple fare by mixing the meal in wooden basins with cold water, and after this frugal repast continue their journey till darkness overtakes them, when they roll themselves in sheep's wool rugs and camp out on the hills all night.

BIBLE CHRISTIAN MISSION AT CHAO-TONG.

One day, when speaking to some of the pilgrims from

the more distant places, I asked them if they knew Chao-tong, and how far distant it was from their homes. They replied, "Two or three days' journey." Thereupon I told them of the existence of a mission station in that city, and urged them to go and see Mr. Pollard, the missionary in charge. I told them that he would welcome them most heartily, that he loved them quite as much as we did, and would be most willing to teach them. Subsequently two or three of them went to Chao-tong to see for themselves if what I said was true. Mr. Pollard welcomed them with open arms and heart. They returned to their homes and spoke to their friends of the welcome they had had, and shortly afterwards their kinsmen in the district flocked in crowds to Chao-tong until Mr. Pollard was well-nigh overwhelmed by them.

A piece of land, twenty-three miles from Chao-tong, was given to Mr. Pollard by the chieftain, and on this site, with the help of the tribesmen, he built a chapel and school-house. The work has been greatly blessed, over 1000 converts having been baptized. The Bible Christian Mission is putting a great deal of energy and strength into this tribal work.

PERSECUTION.

Of course there has been the usual accompaniment of a real work of grace—persecution of the subjects of it. The Chinese have risen up against these tribesmen. They have molested them on their journeys, have attacked and robbed them of their money and goods—cloth and silk which they had bought in An-shuen and were taking to their homes. They have been accused of rebellion, and told that they came to us for

poison with which they poisoned the wells they passed on the road.

Their own chieftains, at one time, became alarmed at the remarkable growth of the movement, and had many of them cast into prison, beaten, and fined. They also threatened to deprive of their land all who continued to read our books, or joined themselves to us. The tribesmen on the Yun-nan border suffered most in this way.

Happily, however, the persecution was only temporary. Proclamations were put out by the magistrates all over the district, declaring that no one was to be molested for reading our books, or becoming Christians, and that no land was to be taken away on that account. Special despatches were written by the magistrates and sent to all the tribal chieftains explaining the true nature of this



Photo by]

MIAO WOMEN

[Dr. Clark.

great movement, with the result that the persecution was brought to an end, and rest and quiet restored. From the outset the chieftain of the land where Ko-pu, the outstation, is situated, has been friendly and wishes that his people shall continue as they have begun. I have visited him in his home, and been entertained by him.

HUGE CONGREGATIONS AT KO-PU.

In order to assist Paul in his work I sent up two aboriginal evangelists, one from the Flowery Miao and the other from the White Miao, a practically unreached tribe as yet. After their arrival, thousands began to attend the services. At Ko-pu they erected a large chapel, 105 feet long and 35 feet wide. It is built entirely of wood, huge trees being used for pillars and cross-beams. The walls are panelled and the roof is covered with tiles. The building was put up by the people themselves; they gave the money, engaged the necessary carpenters, and provided free labor. During my last visit we had, inside and outside, congregations of between two and three thousand. Five hundred were presented as candidates for baptism, and out of this number I selected, examined, and baptised, last spring, one hundred and eighty, a large number being left over for the autumn baptism. There are now two hundred and sixty church members at Ko-pu, and we have a boys' boarding school of seventy boys, with a Christian schoolmaster in charge.

One of the most hopeful signs of the movement is the wonderful way the converts tell others of the Savior they have found. They go out two by two visiting the villages far and near, preaching, singing, and praying. Often when visiting these villages one's heart has been delighted at the eager way in which the people seek to learn and gain the most benefit from the visit, even if it is only for one night. They will sit up listening till one or two o'clock in the morning. Frequently have I retired at that hour and at daylight have awakened to find them still learning to read texts of Scripture or some hymn of praise, or perhaps giving earnest heed to one of the Christians, as he taught them to sing a hymn tune that they did not know.

A MAGIC LANTERN EXHIBITION.

On my last visit I took the magic lantern with me—it had never been shown there before. The first night the

attendance was good, but the second it was splendid—there were several thousands present. The place was packed. People climbed up the posts and sat on the cross-beams. Paul preached in their own dialect, and there was wonderful attention all through. When he came to speak of the betrayal and crucifixion of the Lord, a great hush and silence fell upon the crowd. His preaching was melting, and at the close he led off in prayer—such a prayer! Many in the great congregation were weeping, and I myself could not keep back the tears. When he had finished we all joined in singing "There is a fountain filled with blood," to the old tune "Communion," with the chorus "I do believe, I will believe."

Next day 240 communicants sat round the Lord's Table breaking bread and drinking the cup, thus showing forth the Lord's death till He come. It was a glorious scene and my heart overflowed with praise to God at the sight of so many who so recently were devil-worshippers and sunken in immorality and sin, now amongst His blood-washed ones.

NOAH AND HIS FAMILY.

One of these Tahwa-miao is a man named at his baptism, Noah. When he was received into the Church the members were not sure about him, and yet did not feel justified in keeping him back. Subsequently events showed that Noah had received the Holy



Photo by]

A BIT OF CHINESE ART.

[C. Fairclough.

At the right of the picture the drawings represent the son leaving home and his distress in a far country. The illustrations at the left show the prodigal's return and welcome.

Ghost. When examining the candidates for baptism a number of old couples were brought forward by their sons, and amongst them Noah brought his father, aged eighty, and his mother, over seventy. Previous to their coming in I had rejected two old couples, and when I saw Noah's father and mother approaching I thought "Here is another couple to be rejected." But I was greatly surprised when I examined them. I began thus: "Old lady, (a respectful term of address in China) how many Gods are there?" "One." "How many persons in the Godhead?" "Three." "How are they designated?"

and so on, right through the attributes of God, the story of Creation, the Fall, and the Life of our Lord. Finally I said, "Old lady, where are your sins?" She answered, "Oh, I have not got any, my sins all passed over on to the body of Jesus, and He took them away on the cross." When I asked her to repeat a hymn she began to recite one at the beginning of the book. I said,

"Oh no, not that one, everybody knows the beginning of the book, give me your favorite hymn." She then began :

"Jesus, my Lord, to Thee I cry,
Unless Thou help me I must die ;
O bring Thy free salvation nigh
And take me as I am."

Then before the Church members she was asked to pray. She prayed a Spirit-taught prayer. At the close the Church members all exclaimed "Wonderfully clear!" The old father was just as well prepared for baptism as his wife, and Noah's wife, and his brother's wife, his nephew and his wife, had all been taught and prepared by Noah, and all were very clear in the faith of the Lord Jesus Christ.

At the riverside I referred to Noah as an example for them to follow. Some evidently thought that their old people would be baptized for the mere asking, but I explained that unless they were taught and had an intelligent faith in the Lord Jesus Christ, none could be baptized.

When coming away Noah said : "Teacher, you have

been up and down this road a great many times, but I have never yet escorted you ; I want to escort you back home." That meant among other things, that, for several days, he would carry my load on his back and get no silver for it. When we reached An-shuen Noah was ill with fever, but before we left for furlough I am glad to say he was up and bade us good-bye.

The observance of the Sabbath by so many thousands of the Miao, as a "day unto the Lord," has led many of the Lo-lo (*i.e.*, Black and White Barbarians) and Chinese to enquire what this resting from labor means. Some of the landlords are teaching the tenants to read, others write out Scripture portions for them, and very many of the Lo-lo and Chinese are becoming interested in the Gospel, and attending the services at Ko-pu.

Some of these Miao can now read the whole of the New Testament. Many others have finished one Gospel and are now reading a second. All of them are most earnest in learning to read. Hundreds of them have finished reading the hymn book and catechisms, and are now plodding through the Gospel of Matthew.

In Memoriam—Miss Stayner.

MISS Kathleen Berford Stayner was born in Perth, Ont., December 23rd, 1870. Coming from a well known and highly esteemed family, her grandfather having been Postmaster General of Canada, and her parents having been long accounted as among the most respected persons in Toronto, she had the advantage, from birth, of naturally favorable surroundings. She was born, however, under the shadow of a great loss, as her father sickened and died just prior to her birth, so that, as to him, she never knew anything more than the influence of his life as it was cherished in first, her mother's, and then, in her own memory. Her mother, being thus bereft, had to undertake alone, the bringing up and the education of her daughter ; but she fulfilled her trust with great faithfulness and wisdom. The young Kathleen was given a sound and broad education, based on spiritual precept and example. A number of years were thus spent in England and on the Continent, including, eventually, times of residence in London, Edinburgh, Paris and Berlin. In this way she became proficient in the use, not only of her mother tongue, but also, of French and German, and finally, after her return to Canada, she made a specialty of literature and music. In Canada, her mother took up her residence in Toronto, so that the most of Miss Stayner's later life in the homeland was spent in that city. At this period, she returned for a time to Berlin, to complete her musical studies, and, while there, she was found of the Lord, for Himself and His service, in a new sense. This was the result of a serious sickness through which her mother passed, at which time she went in her grief to an uncle who was with her, a Captain Scott, who was an earnest Christian gentleman. She had been brought up in the Church of

England, and under direct spiritual influences from a Church and family standpoint, but this uncle brought to her, by God's grace, a new experience of faith and love and power. Upon returning to Toronto, she settled near the home of her old and loved friend, Miss Edith Galt, and this became a new influence in her life for good. While reaching out after God at this time, Miss Galt, who was teaching in a Chinese Sunday School and who longed to see her friend actively at work for Christ, asked her to undertake instructing an old Chinaman, who had been bitterly opposed to the Gospel, but who had consented to come to Sunday School if some acceptable person would become his teacher. The invitation came to Miss Stayner as a call from God, and her face brightened with pleasure as she received it. How little she knew what the Spirit was preparing for her. She began as a teacher ; she ended by being taught. Her sole purpose was to bring Christ to the Chinaman ; the result was that the Chinaman, unwittingly, brought her, in a larger sense, to Christ, and thus, finally, to China. Gradually, she began to conceive of the possibility of serving the Lord in taking the Gospel to the Chinese in their own land. About this time, she commenced attending the Prayer Meetings, held in the Home of the China Inland Mission, and her impressions were there confirmed. Then, she had a great and irreparable loss ; her beloved mother died, and she was left doubly bereft, an orphan indeed. But this, as well, left her without home obligations, and it was not long before the question of her life-choice and life-work was settled. Being independent in means, with no restraining claims upon her, she felt constrained to go to China's Christless millions. Her one hindrance was the consciousness of

her own unworthiness, and the knowledge of the fact that she did not feel a burning love for the Chinese. But it was pointed out to her that worthiness was only to be found in Christ, and, as for love, that it was not a question of loving the Chinese, but of loving Jesus Christ. This last she knew she did, and as to worthiness, she chose anew to hide herself in the righteousness of her Lord. So she offered herself to the Mission. She was, after a time, accepted, and she left for China upon December 2nd, 1892, when she was just short of twenty-two years of age.

Miss Stayner arrived in China, at Shanghai, on January 1st, 1893, thus beginning her new life in that country upon New Year's day. She was soon afterwards requested to take up work at the important centre of Wen-chow, in the province of Cheh-kiang, which she gladly consented to do. Thither she went, and thus there began a close and blessed friendship between herself and Mrs. Stott, the other workers in the station, and the native pastor and Christians. Her success with the language was unusual. In a comparatively short time, she was speaking, and she became, eventually, a most fluent and accurate speaker. She remained a careful student to the end of her service in China. Within a short time after she entered into active service, while visiting in an out-station, she experienced her first baptism "of fire," being attacked by robbers in the midst of a winter's night, and having to flee and hide, as she was, to be exposed for many hours to danger and cold. It is doubtful if Miss Stayner ever fully recovered, physically, from the shock of this experience, though it proved a great spiritual blessing to her. Shortly after this, she was asked, by the one who had talked with her in Toronto, at the time of her offering for service, if she loved the Chinese. The question needed no other answer than the look of mingled surprise and pain which came to her face, though the person had the added satisfaction of being quickly assured that she loved them more than any other people on the face of the earth, and more than her own life. Such are the present miracles of God in the transforming of human hearts and lives.

Though Miss Stayner did so well in the most essential parts of missionary life and service, it soon became evident that the section of China where she was laboring

was not favoring her in respect to her physical well being. Thus, after four years of work she was obliged to return home for change and rest. She remained at home, in Canada and England, for a year, and then, being much better, returned to China. But again, after five years of renewed service, she was obliged to relinquish her much-loved work and to come back to Canada. She was much more seriously ill, this time, than before, and it was long doubtful as to whether she could again return to China. Residence in Switzerland and Germany, however, proved so helpful that the physicians in Germany and England permitted her return, and she again set forth for Wen-chow. As it afterward proved,

she was not as well as it was supposed. Soon the old climatic trouble returned, and reluctantly, yet resignedly, she began the long voyage home, travelling by way of the Indian Ocean, in order to reach the places in Germany and Switzerland where she had been before. At Colombo, being very ill, she was taken off the steamer and placed in the Hospital, where, it was thought, she would soon pass away. But God graciously revived her, and she finally went on to England. After arriving in London, she was taken to Bath, to go into a Hospital there and to come under the care of a specialist in climatic diseases, Dr. Begg. But the body had come to an end of endurance. Nothing could be done for her. She suffered intensely, and her strength steadily failed. At last the end came, upon January 25th. The funeral service was



MISS KATHLEEN BERFORD STAYNER.

held in the Abbey Church at Bath, and was conducted by her uncle, the Rev. A. A. Cairns, assisted by the Rector of Bath. Dr. and Mrs. Cairns had gone from the States to be with their niece in her sickness, and Miss Stayner's brother, Mr. Sutherland Rutherford Stayner, of Edinburgh, Scotland, was also with his sister during the last week of her illness. Her body was laid to rest in the beautiful Abbey Cemetery, in the certain and blessed hope of the coming resurrection.

Throughout the long sickness, involving many disappointments and much physical suffering, Miss Stayner's spirit was sweetly submissive to the will of God, and her end was perfect peace. Thus her course was finished with joy. In her death, the Mission has lost a devoted worker, and China, one who has given her

all to its people, and whose life and words have meant the salvation of many in and about the great walled-city of Wenchow. These souls, some still on earth, and some with her in glory, will be her rewarding for all she sacrificed and suffered in the fourteen years of her service for China. To God be the glory for a life well-lived and a service well-done. Such a life, and such a service, never die.

The following is the last letter Miss Stayner wrote to her beloved friend, Miss Edith Galt. It was written in the Hospital, at Colombo, when she supposed that her death was not far off. What a triumph of faith and love toward God it betokens. Let it be then, her farewell message to all her sorrowing friends, and to all who desire to live for Christ and to follow Him whithersoever He may lead, for its word is this, that He who saves will also sweetly keep, even though the soul may be

called upon to pass, at last, through suffering and through the valley of the shadow of death.

"There is perfect peace; no fear at the thought that our Father is probably calling me Home soon. It was unexpected, for I did not realize I was so far gone in the disease this time, and fully expected to reach Switzerland and be restored; for oh! I had hoped for better service than in the past, tho' perhaps not so active: the past life has been so imperfect, and this is my one regret, to have no chance of showing my love and gratitude by more devoted service yet. But perhaps He will allow it in another sphere, up there. A few years more I would have been glad of, but He knows best. It will be a joy to see His blessed face, and my mother, and other loved ones gone before: and to be at rest—I have been so weary all these long months—and to be like Him, no more sin, or sorrow; so rejoice in my joy. Good-bye.

The Famine in China.

The famine stricken district is estimated at forty thousand square miles, with a population of 15,000,000.

The Chinese are great diversifiers of crops. They raise in this part of the country the poppy, from which opium is made, wheat, oats, barley, rye, corn, kaffir corn, peanuts, a great variety of beans, sweet potatoes and a little cotton, not to mention melons and vegetables. Wheat is the first crop. The rains began just as the wheat was ripe for harvest. These people have no barns, grain is beaten out on a dirty threshing floor just as it was in the time of David. The rains began while the wheat was piled on the threshing floors, and continued.

The country is flat, the rain fell in torrents, fields became lakes, and boats sailed over fields usually green with growing crops. Not one fifth of a year's crop was gathered. Everything was drowned out. The houses being made of mud have fallen down leaving the people homeless and starving.

Over all the district north from Tsing-kiang-pu, one hundred miles to Haichow, flour, rice, fuel, and every necessity of life is more than double its usual price, and very little to be had at any price.

The lame, the blind, the weak, are being left at home, while the stronger are emigrating south as refugees for the winter.

Two Relief Committees have been formed: the first, of missionaries, called the North Kiang-su-Gan-huei Famine Relief Committee, with headquarters at Chin-kiang; and the other the Central China Famine Relief Committee, composed of merchants and missionaries, foreigners and Chinese, located at Shanghai. Both these Committees are hard at work, and will be able to accomplish much; but where millions are involved, scattered over so great an area of country and with such woeful lack of transportation facilities, the difficulties are well nigh insuperable, and only a portion of the suffering and want can be relieved.

A Touching Story from the Famine District.

The following letter was written in the beginning of January, by a member of the China Inland Mission, laboring in the district affected by the famine, where, though food could be obtained, the prices for it were exorbitant. How well it answers the often repeated question, "Do the Chinese make good Christians, and are they worth saving?"

"Last Sunday one of our most earnest enquirers asked leave to tell of what the Lord had done for her that day. She and her family, four in number, had had sweet potatoes for breakfast, and after they had finished there were three potatoes left for dinner; but she told her husband that if there was not much to eat the Lord would not let them get very

hungry. They were ready to start for Church when a man to whom they had told the Gospel came in and said, 'I do not believe in idols, and I am going to keep the Sabbath. I shall have nothing to eat if I do not work, but if God is God He will keep me from being hungry, and I am going to Church with you.' Her husband looked at her and then said to the man, 'We have finished breakfast and have three potatoes left; I think they are meant for you.' The man took them and went out. After he had gone, the woman's husband said to her, 'We have known God for over a year, and this man only heard of Him half an hour ago. If he can trust not to be hungry without anything, so can we. I feel sure we and

our children will not be hungry to-day.' 'But, alas,' she said, 'as we walked home from Church we were hungry. I did not speak, neither did my husband. He thought the hunger would pass off when we entered the door of our house. As we came in at the gate, however, there sat a man, sent by my mother to buy some embroidery that I had made two years ago, but could not sell because it was too expensive. He had 500 good cash to pay for it, and materials for me to make some more.' Oh how her face shone as she told triumphantly of the Lord's goodness, and of His great, good plan to give them plenty for half a month, instead of her mean, little plan of keeping them from want for one day."

Editorial Notes.

THOSE who are in the habit of following our financial Statements, as given monthly in this paper under the caption of, "Monies Acknowledged by Mission Receipts," will have noticed in our last number that we have made a slight change in the make-up of these reports. We are now separating the funds received for general purposes from those received for special purposes, so that friends may the better understand what has been given upon the various accounts. To make this still clearer, may we say that the sums which will be included under the heading, "For General Purposes," will be monies designated for the support of the missionaries and their families and for the general expenses of the work at home and in China; and that the sums which will be included under the heading, "For Special Purposes," will be the monies designated for all other purposes, such as the support of native helpers, native schools, famine sufferers, etc. We may add that we receive and handle monies, in addition to the above, for private purposes; but as these are not Mission funds, they are not included in the Statements printed in this paper.

The statistics relating to the last year of the Mission service in China are slowly reaching us, as these are being compiled at Shanghai and are being forwarded to us. We are thus able to report the following facts. In the year 1906, there occurred eight deaths. In the same space of time, there were added to the Mission, as new workers, forty-nine missionaries, which brought up the total Mission force, at the end of the year, to eight hundred and seventy-five persons. Within the same length of time, the total number of baptisms was somewhat over three thousand five hundred; though these did not represent the full number of baptisms for the year, as all of the returns from the interior had not been received. Accepting, for the time being, the above figure as correct, it made the total number of Church communicants over seventeen thousand persons, and the total number of those baptized, from the commencement, over twenty-five thousand persons. There is much in the above figures, for which to thank God. In spite of unworthiness and much failure on the part of those concerned in the work of the Mission, it is manifest that the Lord has used and blessed us. We give the glory to Him, and to Him alone!

A number of correspondents have written, asking if the famine in China is still prevailing, and if the conditions are as bad as commonly reported. From fresh advices from China we are able to say that the famine continues as before, and must continue until the spring crops are sowed and reaped, and also, that the suffering is beyond anything which the people at home can imagine. The Government is doing something for the people, as are also the missionaries. But all that is being done is but little as compared with the great need. We are about to send out, through the kindness of friends, another gift, amounting to something over one thousand dollars, and we shall be willing and glad to forward whatever may be sent to us. Such donations will be remitted direct to our Treasurer at Shanghai, and will be distributed through the hands of the missionaries.

It was recently reported to us from China that a somewhat serious uprising had occurred in the province of Shen-si, in January, on account of the gathering of heavy taxes in connection with the building of a new railway. Tong-cheo was rioted and the Mission premises were destroyed. At an out-station named Uei-nan, three Customs stations and one salt

depot had been plundered, and at another out-station, named Hua-cheo, the new government school had been burned down, and the doors and windows of the Mission chapel had been broken in. The Chinese Christians at the latter place had been obliged to hide themselves for several days for safety, and the missionaries had fled from the place, as the officials were unable to render any assistance. We speak thus particularly of the above occurrence, though quiet has long since been restored, to emphasize the need of earnest and continuous prayer for peace in China. It is marvellous, with all the radical changes which are taking place in that empire, that there is so much of quietness. But, let us not take it for granted that this will be the case, apart from the intervention of God. There is much in China which is working for upheaval; let us wait upon Him who sits upon the Throne, asking Him to continually subdue the fears and passions of men, to the end that missionary work may go on unhindered.

News has come from abroad of the death of the Rev. John Wilkinson, who fell asleep in Christ in February, at London, at the age of eighty-two. Though Mr. Wilkinson had no official connection with the China Inland Mission, he was so long and so close a personal friend of Mr. Taylor, that he has always seemed a part of the Mission, so that his death is regarded as a great loss by ourselves, as well as by the members of the Mildmay Mission to the Jews, of which he was the founder and head. Mr. Wilkinson devoted his life to the evangelization of the Jews in England and throughout the world, and he lived to see many of these neglected people brought to Christ. In person, he was a man of about Mr. Taylor's height, and he had many of Mr. Taylor's winsome characteristics, being simple, humble, and spiritual. For many years, at the beginning of the year, Mr. Taylor used to write to Mr. Wilkinson, enclosing a donation for his work among the Jews, and with the quotation; "To the Jew first." For the same length of time, Mr. Wilkinson would then respond, sending a donation for Mr. Taylor's work among the Chinese, and with the quotation; "And also, to the Gentile." This was a case of beautiful spiritual reciprocity, and one that may well be imitated. Now both of these beloved men of God rest from their labors; but their works do follow them.

"We do not well; this day is a day of good tidings, and we hold our peace."—2 KINGS 7 : 9.) It was a day of famine, and four leprous men, coming upon the deserted camp of their Syrian enemies, found food enough for themselves and for all. They gathered for themselves, and left the men and women and children in the recently besieged city to starve. Then suddenly they realized the enormity of their crime; and so they came and told the porter of the city that, in the Syrian camp, there was bread enough and to spare. Thus, the starving multitudes went forth and gathered food; and thus those who were famishing did not die, but lived. Four leprous men! They were neither good nor great, except as they became both, by reason of remembering that they had a message of Good-tidings, and delivered it. Starving multitudes! There they were, helpless and hopeless; except, as at last, they were found and fed. A story this, over twenty-seven hundred years old; but a picture this, of to-day, as God sees the Church and the world. The world is perishing for the bread of life; and the Church has that bread, but is keeping it back for herself. Who then will say: "We do not well;—let us go and tell?"

CHINA'S MILLIONS

The Holy Spirit and Christian Life and Experience.

BY REV. W. J. ERDMAN, D.D.



REV. W. J. ERDMAN, D.D.
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"I IN THEM." "I WILL
DO IT." "PERSE-
CUTE ME."

I. *The Holy Spirit is
given to the Sons of God
for life, for service and
for suffering.*

This threefold experience of the believer is based on the great realities of a new nature and of union with Christ in resurrection and glory.

This experience of Christians is named in the very first epistle of Paul as their "work of faith" or their own personal salvation and growth in grace; their

"labor of love" for each other and all men, and their "patience of hope" in our Lord Jesus Christ; and it is inseparable from union with Him; for He as the Head of the Body lives in all the members, works in all and suffers in all; and for Him each one lives and works and suffers. 1 Thes. 1: 1-3; Phil. 2: 12; Heb. 6: 10; 10: 36, 37.

In all these departments of Christian life and endeavor, the Spirit is the power that establishes and strengthens saints as the beloved of the Father and the Son. He it is who begins the work in regeneration and completes it in glorification. He convicts of sin, moves to confession, points to the sprinkled blood which cleanseth from all sin, delivers from condemnation, in-works to will and to do of God's good pleasure and fills with peace and joy and hope. It is He who softens the heart, enlightens the intellect, intensifies the conscience, frees and energizes the will and transforms believers from glory to glory in feature and trait into the image of their Lord. In brief, He nourishes and develops the divine, the eternal life, producing its "fruit" and the likeness to the Son of God; He endues and empowers for service in all its varied forms; and He enables them to endure persecutions, afflictions and sorrows.

I. *As to Life* or "salvation" in its experimental form as "*fruit of the Spirit*" and as *likeness* to the Son, He imparts to them for the growth of the new divine nature, light and air and warmth, food and drink, through the Word of Life, the Truth of Christ,

the Fulness of God. The life, holy and divine, is in its sum and fulness of fruit and manifestations, all the virtues, graces, excellencies of the blessed Son of God. It is light and love, truth and grace, holiness and mercy; it is freedom and harmony, the cleanness and quietness of light, its sweet gentleness and its mighty power. Love is the spirit of this life, and holiness its beauty. All this *is* the Son of God our Life, all this the Holy Spirit would reproduce in us, and all this shall at last bloom out in glory and all unimaginable excellence of spirit, soul and body.

2. *As to Service*, or the "toil of love," in behalf of others, He fills the heart with love, the chiefest grace, and distributes the varied gifts of edification. He clothes with Power; He anoints for that peculiar insight wherewith to read and discern souls; He imparts that unction and freeness of utterance whereby the Word effects His gracious purpose toward the unsaved, when convicting them of sin and righteousness and judgment; He brings to remembrance former knowledge and flashes light on present truth; He so awakens and vivifies the whole man in every power and faculty as to make him a pliant, sympathetic instrument of His holy loving will.

3. *As to suffering* He empowers for the joyful endurance of all manner of suffering or for *silent waiting*; intercedes for the saints when they know not what to pray for as they ought; refreshes them with the love of God, and sustains them with the hope of the coming glory.

And just here it must be said that "the endowment of power" "the baptism of the Spirit for service," has been of late years so much sought after that the relation of the Spirit to *suffering* has been virtually neglected.

And yet how women outnumber the men in our churches, and how sufferings and sorrows are their peculiar lot, and how great and unceasing their need of the Holy Spirit, *the Comforter*!

Conventions and conferences abound for "the promotion of holiness" and for "power." In both, the active side of Christian life and experience is emphasized, but conventions for prayer for more patience and contentment in the home life, and for power and endurance in trials, sorrows and tribulations, have not of late been called. There have been, however, gatherings in caves and dens of the earth, in catacombs and fastnesses of hills and mountains for prayer and mutual comfort, for patience and encouragement in persecutions for Christ's sake, and there may be again!

Neither the word nor the blessing is yet exhausted ; " If ye are reproached for the name of Christ, blessed are ye, because the Spirit of glory and the Spirit of God resteth upon you." 1 Peter 4 : 14.

4. In all this threefold experience of the sons of God, *His mission is to perfect in them the good work He began, and He molds it all according to the reality of a high and holy sonship* : He establishes the saints in and for Christ. 2 Cor. 1 : 21. According to this reality their life and walk partake of thoughts and desires, hopes and objects unworldly and heavenly. Born of God and from above, knowing whence they came and whither they are going, they live and move and have their being in a world not realized by flesh and blood.

Their life is hid with Christ in God ; their work of faith is wrought out in the unseen abode of the Spirit ; their labor of love is prompted by a loyal obedience to their Lord, who is absent in " a far country " to which both He and they belong ; their sufferings are not their own but His, who, from out of the Glory could ask " Why persecutest thou Me ? " their worship is of the Father " in spirit and in truth " before the Mercy seat, " in the light which no man can approach unto " ; their peace is " the peace of God " which can never be disturbed by any fear or trouble which eternal ages might disclose ; their joy is " joy in the Lord," its springs in God and ever deepening in its perpetual flow ; their hope is the coming of the Son of God from heaven and the vision of the King in His beauty amidst the unspeakable splendors of their Father's house ; and through all the way, " thorn and flower," by which they are journeying to the heavenly country, it is the good Spirit who is leading them. Without Him, in the midst of solitudes and perils, they would be comfortless indeed. " In all their affliction He was afflicted, and the Angel of His presence saved them ; in His love and in His pity He redeemed them, and He bare them and carried them all the days of old. . . . So didst Thou lead Thy people to make Thyself a glorious name." Is. 63 : 7-14.

II. *Especially in the different names given to the Holy Spirit is seen the nature of His work and dealings with the sons of God.*

1. The Father seals believers as Christ's ; the Spirit is the *seal*. 2 Cor. 1 : 22 ; Eph. 1 : 13 ; 4 : 30. He gives the earnest ; His Spirit is His *earnest* and *first-fruits* of their inheritance. 2 Cor. 1 : 22 ; 5 : 5 ; Eph. 1 : 14 ; Romans 8 : 23 ; 8 : 11 ; Gala. 3 : 1-14. The Messiah baptized with the Holy Spirit ; the Spirit is the *baptismal element*, but they who are by and in one Spirit baptized into one body are " the Christ ; " and they who serve in demonstration of the Spirit and of power are sons, and serve because sons. The Spirit was given to Christ to attest His Sonship and fit for service and suffering, and the Spirit is given to Christians to fit for service and suffering, but also to mature them in holiness, even in His likeness. The " Head " was ever holy ; the " Body " is holy in the " Head." Acts 2 : 33 ; 11 : 16, 17 ; Titus 3 : 7, 8 ; 1 Cor. 12 : 12, 13.

The anointing is from the Holy One ; the Spirit is the *Oil*, and the Oil in flow and manifestation is light and knowledge in the children of God who abide in

the Son and in the Father. 1 John 2 : 20-27. The Spirit is the *Witness*, but only as to the truth of the Son of God and to the sons of God. 1 John 5 : 7 9 ; Rom. 8 : 16.

2. *But of all names significant of His office none is more comprehensive than that of Comforter or Paraclete* ; one called to the side of another to take his part and aid him in any need. As a word, it is radically related to another, expressive of His acts, which are to comfort, to console, to exhort, to beseech, to entreat, to desire, and of similar dealings with the sons of God. For these different words substitute the one word of the original, " I paraclete you, brethren," and the loving voice of the Holy Spirit speaking through apostles and brethren is heard at once and alone. With the solitary by the wayside or in the assembly of saints He is present paracleting with the realities in Christ. He rehearses what He takes of Christ's, of things past, present and to come ; He guides in the whole realm and world of the thorough knowledge of the Son of God ; He is evermore making known in Christ, the Father to the sons, the Brother to the brethren ; and in all He paracletes them, saying of them and of Christ, " As He is in glory, so are ye in the sight of God, therefore be now on earth like Him your Life ; be what you are, sons of God, holy and true ; do what ye did when once for all your ' old man ' was crucified with Christ and ye rose with Him from the dead, freed forever from the dominion and power of sin ; speak as the Son of God spoke ; labor as He labored ; endure as He endured ; love as He loved ; pray as He prayed ; ye were sanctified in Him and sent into the world, be sanctified and fulfil your mission : ye were accepted in Him, be humble and meek ; ye were loved in Him, rejoice with thanksgiving ; yours is the kingdom and glory with Him, be patient in suffering ; yea ' I paraclete you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love : giving diligence to keep the unity of the Spirit in the bond of peace.' " Eph. 4 : 1-3 ; Rom. 12 : 1, 2 ; 2 Cor. 5 : 20 ; Heb. 3 : 13 ; 2 Cor. 12 : 8, and Rom. 8 : 26, 27.

Disappointment.

God keeps a school for his children here on earth and one of the best teachers is Disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us hard lessons ; he often used the rod ; he often led us into thorny paths ; he sometimes stripped off a load of luxuries ; but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley of the death shadow, but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did he lead us so often, or teach us such sacred lessons, as at the cross of Christ. Dear, old, rough-handed teacher ! We will build a monument to thee yet, and crown it with garlands, and inscribe on it : " Blessed be the memory of Disappointment."—*Rev. Theo. L. Cuyler, D.D.*

Beginning Work Among Aborigines of Yun-nan.

BY REV. J. MCCARTHY.

From the Report from Yun-nan Province for the year 1906.

EACH year, as it rolls away, tells us of the goodness and mercy of our covenant keeping God. Therefore we desire to unite with all God's people in thanks and praise for the love that is from everlasting to everlasting towards those who fear Him.

The special mercy for which we feel grateful as regards the work in this corner of the vineyard is the very definite and marked way in which the Lord has guided to the opening up of work among the Hua Miao in this province, in the district of Wu-ting-chow, north of Yun-nan Fu. During the year our brother Mr. Nicholls, has been enabled to make a good beginning in the acquisition of the language of these very interesting people. At the kind invitation of Mr. Pollard, of the Bible Christian Mission, Mr. Nicholls spent several months at Shih-meng-kan in the Kuei-cheo province, just across the border from Chao-tong, where he had the great benefit of being among the large number of Miao who are there gathered into Church fellowship, and, as he was able, of taking part in the work going on around him. The Wu-ting-chow Miao being of the same family or clan as those among whom he was living, their language was the same and so all that he learned was put to good use afterwards when he returned to his own district.

After several months of prayer and consideration, as well as of practical experience of the work, Mr. Nicholls came to the definite conclusion that the Lord would have him take up this work as a life work, and so towards the end of the year he decided to go forward to Wu-ting-chow. The Christians at Shih-meng-kan would have been glad if he had remained with the other workers (and our Bible Christian friends sadly need more help for their growing work) to help them to spread the good tidings. But when they were reminded that he was really going to carry the Gospel to their own friends in the Yun-nan province they were reconciled.

Some seventy years ago there had been an influx of these people from the Kuei-cheo province, and communication have been maintained between the various families. Indeed, it was because the Wu-ting-chow folk had heard of the work going on among their friends across the boarder, that they had more than once sent deputations to us at Yun-nan Fu, asking us to send them teachers.

When the Christian Miao at Shih-meng-kan heard that Mr. Nicholls was going to work among their friends in

the Wu-ting-chow district four of Mr. Pollard's preachers volunteered to go with Mr. Nicholls and help him. Later on the church decided, with Mr. Pollard's full approbation, to look upon these preachers as *their* missionaries, to be responsible for their support, and to continue this ministry until such time as Mr. Nicholls would have preachers of his own among the converts which they *expect* to be gathered in at Wu-ting-chow. Our friends will feel, as we do, that we have here strong evidence of the reality of the Spirit's work in the hearts of these dear brethren in the Lord, who are so anxious for the spread of the Gospel which they feel has been, indeed, good news to themselves. To them it seems the only right and natural thing to let others know the glad tidings.

Feeling that the right time had come Mr. Nicholls and his fellow workers have spent the last months of the year in the Wu-ting-chow district. Mr. Nicholls has received a very warm welcome wherever he has gone among these people. It would seem as if the mass of the people were turning towards the light, and that they are only desiring to be instructed in the things of God. Indeed, in many cases Mr. Nicholls was delighted to find that, even before his arrival at some of the villages, the people had already put away the openly sinful habits which they had been told by others were inconsistent with any real acceptance of the truth preached. They are a simple, unsophisticated people, and seem to be very grateful for whatever may be done to bring them the Truth which they evidently feel meets their need. Mr. Nicholls has been surprised and thankful to see how very soon the mouths of many have been opened in prayer to the Lord, and to confess Him. They are very fond of the simple gospel hymns and, being more

musical than their Chinese neighbors, soon pick up the tunes, and are glad to teach the hymns and tunes to others.

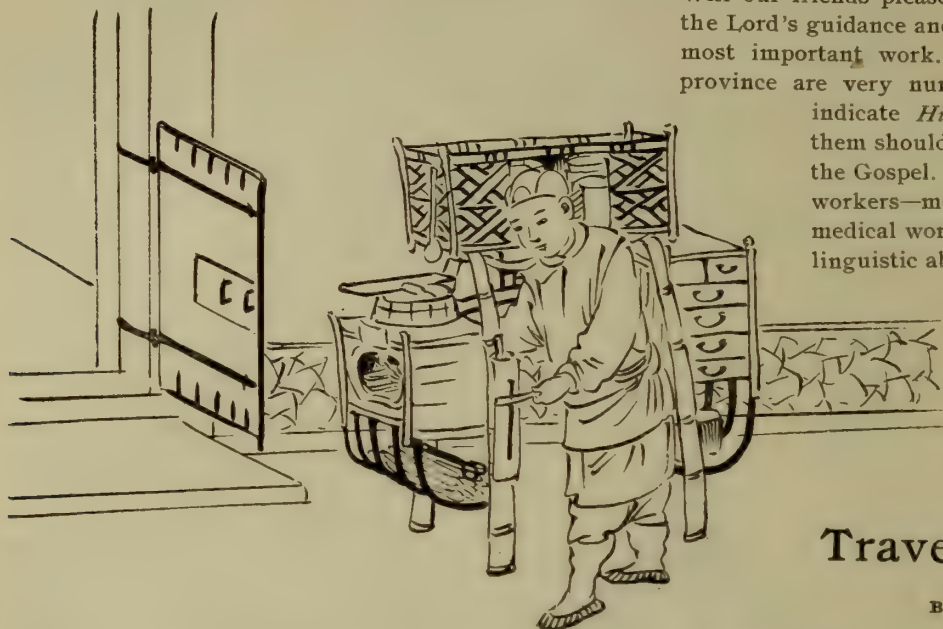
Representatives of between fifty and sixty villages have been to see Mr. Nicholls, and he has been able to visit a great many of their villages. Wherever he goes the people take advantage of every opportunity for learning more about the Gospel. Learning to read and learning to sing, as well as wanting to hear the teaching, is the order of the day. It is very difficult for the missionary to get sufficient rest, as late into the night, over their fires in the centre of the rooms, and early in the morning the people are about to get all they can while he is with them.



MR. BEAUCHAMP IN CHINA.

The banner he carries bears the inscription, "Tien-kueh Kin-liao, ing-tang hwei-kai," i.e., "Repent for the Kingdom of Heaven is at hand." (Matt. 4: 17).

I should mention that Mr. Pollard, having reduced their language to writing, and having prepared two or three books and a hymn-book, as well as having trans-



lated the Gospel of Mark for his own work, has kindly allowed us to use the same system, and the same books, and so the connection between the various families of these people will be kept up. It seems a very simple system, for in a comparatively short time they are able to read these books, and can be taught, not only to read, but to sing at sight by the tonic *sol fa* notation. One difficulty will be to keep ahead of them in preparing books and getting the Scripture translated. At the present time they are indefatigable students and make very rapid progress in their studies. All their literature is in the one subject at present (may it long continue so) so they are not only literary but theological students, and the Holy Spirit of God seems to be really the principal Teacher. The women are, in many cases, even brighter than the men and are just as anxious to learn. Indeed, the thought in their minds evidently is that the whole household should serve the Lord.

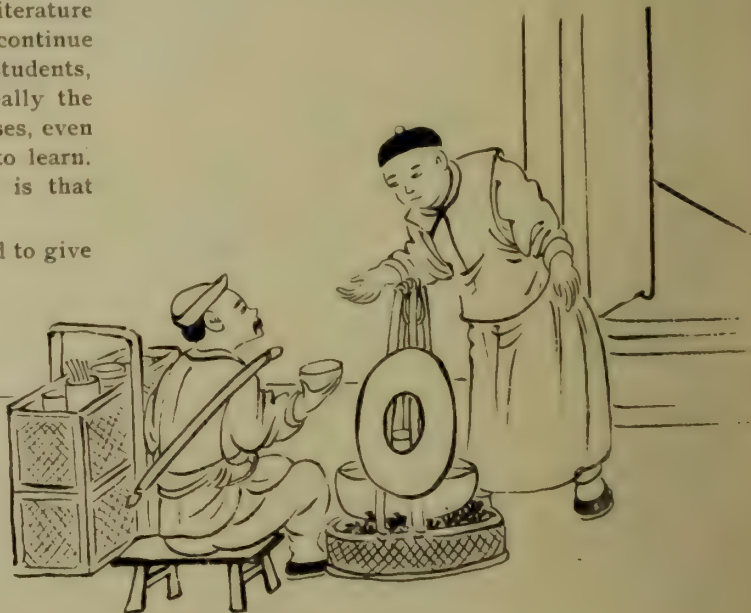
We are praying that the Lord may be pleased to give Mr. Nicholls a couple of meeting places, and that he may be guided to the selection of places that will be in the best positions for convenience for the largest number of villages, so that the people may be able to attend regularly. We are also praying that, as the work extends, as it will do, the Lord may be pleased to choose soon a married couple, with a good knowledge of Chinese, as fellow work-

ers, so that they could give all their time to the Miao language, and work among the women as well as the men. A medical worker would also be very desirable. Will our friends please not fail to plead earnestly that the Lord's guidance and help may be continued to this most important work. The aboriginal tribes in this province are very numerous, and the Lord seems to indicate His wish that a larger number of them should have an opportunity of hearing the Gospel. This will mean the need of more workers—men and women, and some of them medical workers as well as some with special linguistic abilities. "My God shall supply every need of yours" is the word upon which He has caused us to hope.

The Travelling Restaurant

BY REV. F. A. STEVEN.

THE business of catering for the appetites of the multitudes of Chinese in the cities and market towns, and along the great highways of travel, falls, to a large extent, within the scope of the restaurant and tea-shop proprietors, but it is probable that even larger numbers are provided for by the itinerant cooks of different degrees. These are to be found everywhere, and they range upwards from the man who roasts chestnuts and sweet potatoes, or green corn by the street curbs, to his more ambitious confrère who carries an



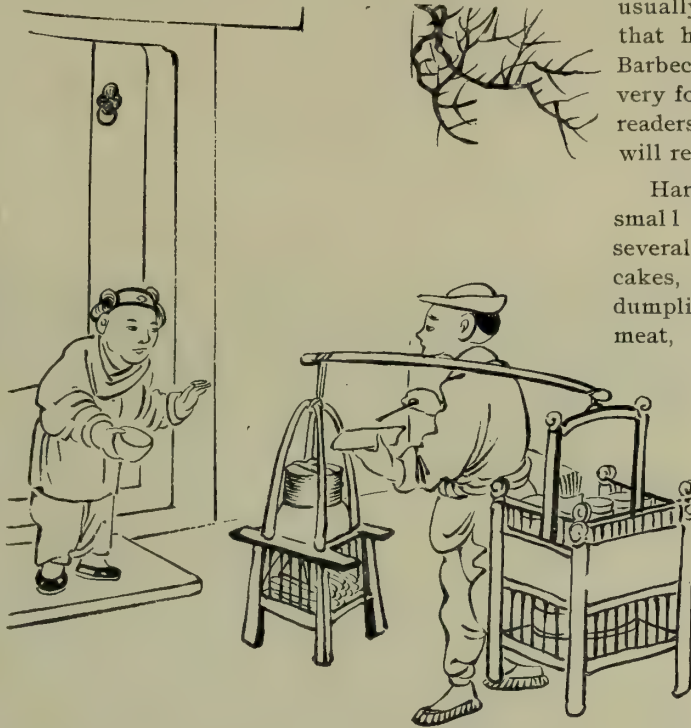
elaborate stall on his shoulders, from which he can supply a bowl of rice or macaroni cooked on his little stove as he walks along together with a few slices of pork, mutton, fowl, duck, or fish. From such a stall as is shown in our first picture; a very tasty and wholesome meal is served to the hurried shop clerk, or to the boulevard loungee at rates ranging from ten to forty cash (about twenty cash equal one cent). The man in our second sketch is serving hot soup from a large iron stew-pot on a charcoal fire. The bowls, the chopsticks and the seasoning, chili pepper and salt, are carried in the tall basket. The under half of the basket contains materials for a fresh supply of soup. It will be noted that the cook's apparatus and stock in trade are divided into two weights, which he carries suspended from the bamboo "Pien-tang" or carrying pole, in the manner shown in the following picture. In cut number three we have a man who sells "Shi-fan" or "Congee" as it is called by foreigners in the far east. It is

a kind of rice gruel. This and the soup sold by the man in number two picture, are seldom priced more highly than five or seven cash per bowl. This salesman carries in his left hand a section of bamboo which he strikes with a small stick to call the attention of possible customers.

Another peddler who is much patronised by certain of the well-to-do middle class, is the vendor of baked meats. He carries his wares around to the doorways and court-

yards of his customers. Usually he is supplied with chickens, ducks and pork. They all look as though they had been roasted, but in reality the birds are boiled in oil. These he sells whole or in small portions to suit the wants of his patrons. The pork which he sells is usually part of an animal that has been roasted a *la* Barbecue, for the Chinese are very fond of roast pig; as the readers of "Essays of Elia" will remember.

Hard boiled eggs, eels, small fish, shell fish of several kinds, small flour cakes, rice dumplings, flour dumplings stuffed with meat, sugar, or garlic,



and a host of other articles of food are served hot by the travelling cook, and his brother of the stationary stall at the dock gates or in the market. Fruit of all available kinds is also carried in baskets, and large numbers of men make a scanty livelihood by its sale. Not infrequently the element of gambling is brought into the sale by means of dice or a wheel of fortune. Oranges and bananas are sold by the pound and not by count, as with us.

A Review of the Work in North Kiang-su for 1906.

BY REV. A. R. SAUNDERS.

HOW very quickly our time of service for the salvation of the Chinese people is passing; for with the dawn of another year are we reminded that it is our twentieth in this land.

FAMINE RELIEF.

Our circular letter this time will be mainly occupied with a summary of the work done in this district last year, which will doubtless call forth both praise and prayer; but we will first of all thank the dear friends who have sent us gifts towards the relief of the Christians in the famine-stricken district of An-tong. You will be glad to know that we have been able to minister to the need of our Chinese brethren and sisters up to the present, and the home mail, just in, brings news of several gifts sent.

The need will be increasingly great till the month of June at least, but we are quite sure that our Father will enable us, by your co-operation, to finish the work we have put our hands to. There are now nearly 300 men, women, and children, to whom we are ministering the daily bread, and seed corn will also be needed as the spring advances. This work of relief for native Christians is quite distinct from the public appeals now being made for general relief, as we feel that we have a special obligation to the household of faith. Two incidents will give some idea of the suffering that exists on the one hand and the spirit of some of the Christians on the other. A woman living in a straw hut on the embankment just outside the city of An-tong ate two bowls of

mud and water mixed with the old, filthy, cotton wadding that lined her garment, and she died. One of the deacons of the church has just had everything that was left in his already well-nigh demolished house stolen, even his bed cover and bedding, but he praises God and is bright and happy. He says he knows God is thinking of him for good. On Christmas Day the missionaries and native Christians in the cities of Yang-chow and Chin-kiang gave an offering, with the result that I was able to send a cheque to An-tong for (Mexican) \$150. Please continue in prayer that our loving Father may continue to supply all the need.

The native evangelists are out in the country selling books and preaching, and some of the Christian women occasionally go out to the refugee camps for the purpose of preaching the Gospel and distributing sheet tracts. This is a work which we, as foreigners, cannot do, so we are very thankful because the Lord has put it into their hearts to go.

BRIEF SUMMARY OF LAST YEAR'S WORK.

The church membership would have had a much larger increase but for the interruption to the work, especially in the An-tong district, caused by the famine; but we are glad to report a net increase of 16, the membership of the whole district being now 146 as compared with 130 last year. Twenty persons have been baptized and received into church fellowship, and one by transfer from another church; but from these additions there must be deducted five who have been suspended and one transferred to the church of another part. One other has been restored to fellowship and none has been removed by death.

In addition to those who are actually members of the church, there are at least sixty candidates for baptism; so we may reasonably expect many more additions during the year upon which we have now entered.

There has been a very material increase of the native church contributions during the past year, and this is specially noticeable in those of the Yang-chow (New City) congregation. The amount contributed for all

purposes is (Mexican) \$128.36 while that for the previous year was only \$94.70, and when we take into account the fact that owing to the famine much less has been contributed this year than last in An-tong, the actual increase is much more than it appears.

EVANGELISTIC WORK

of all kinds common to Missionary work in China has been carried on throughout the district. Itinerating work has been done over a large area of nearly 10,000 square miles extending from Hai-chow in the north to the Yang-tsi-kiang on the south, and going almost to the sea in the An-tong district. On these evangelistic tours, undertaken alike by the foreign missionary and the native helpers, 4,000 Scripture portions and an equal

number of other Christian books have been sold, while not less than 20,000 sheet tracts have been widely distributed. While the wide evangelization of the whole field entrusted to us has been pushed as much as circumstances would allow the cities where our centres are have not been neglected; for at each of the stations guest-halls for both men and women have been open almost daily, and in these several thousands have



Photo by]

HSU-TUNG SCIENCE HALL.

(See Page 43)

[Dr. Elliott.

also had an opportunity of hearing the Gospel.

For the education of the children of Christians in all churches connected with our Mission in this province we have established

SCHOOLS

in Yang-chow for both boys and girls. The girls' school has been in existence several years, but that for boys was only opened last year. Both schools are in part supported by the parents, the deficiency being made up from the free-will offerings of the Lord's people sent for this special purpose, and altogether separate from the general funds of the Mission. The girls' school continues in the care of Miss Clough; and since Miss Robson, who took charge during the early months of the year, had to give up work entirely in June last, the boys' school has been under our supervision, but this is only till a suitable worker can be appointed. The premises of

the girls' school are far too small for the growing needs of the school, and prayer is desired that more roomy accommodation may soon be obtained: there are now 20 boarders, but several have been refused admission. Being the first year of the boys' school the number of pupils is smaller, there being only 8, but after the Chinese New Year we expect to have double the number.

THE STAFF OF MISSIONARIES

in this district has been much reduced during the past few years, unavoidably so, but surely it is increase rather than decrease that we look for, and there is a loud call for prayer that this condition of things may be completely changed before long. During the year Miss C. Trudinger, from An-tong, went to Australia on furlough after nearly nine years strenuous service; Miss Robson while in charge of the boys' school completely broke down, and it has since been necessary for her to return to Canada; and Mrs. Shapleigh was invalided to Chin-kiang at the close

of the summer, and since this report was begun it has been decided that she return to America for complete change. These losses though perhaps temporary are keenly felt by us on the field, and we sometimes wonder how the gaps are to be filled. Mr. and Mrs. Orr and Miss Reid have all been granted furlough and will be leaving during the year, but Miss Waterman is about returning from furlough.*

For the work of the whole district of five stations we have a staff of

EIGHT NATIVE HELPERS.

Of these native helpers some are supported directly by friends at home and the others from the general funds of the Mission; but we long to see many workers raised up of God who will be either self-supporting or supported by the native church.

* Mrs. Shapleigh has reached Boston since this report was written and Miss Waterman has again taken up the work at her old station of Tsing-kiang-pu—Ed.

The Hsu-ting Science Class.

BY DR. C. C. ELLIOTT.

DURING the eighth moon a class of forty students gathered from all parts of the district to attend Dr.

Wilson's Science Lectures given in the "Hsu-ting Science Hall." The course, which lasts two months, consists of twenty-six lectures and demonstrations in Chemistry and Physics. Outside of the lecture hour most of the time is spent in the workshop, where each student, under Dr. Wilson's supervision, makes for himself some twenty pieces of apparatus: a battery, electric bell, telephone, microphone, &c.

The men who come to these lectures are from a class naturally opposed to Christianity and very difficult to reach. All have more or less education, many of them preparing to become teachers and thus destined to exert a certain amount of influence. The primary object of the classes is to remove prejudice and to dispel the idea that nothing good can come from abroad. But much

more is done than this. During the last session every man attended the Sunday services at least once. Several who lodged in the Hospital compound came every morning to prayers, where the Truth was always put before them. Informal talks were sometimes had with them in the evening, and before they left us each man was given a copy of the Gospel and a tract addressed specially to the student class.

In spite of their unfailing courtesy and willingness to listen, it would be a mistake to think that they came with any desire to hear the Gospel. Far from it. But they hear it nevertheless. The Word has been carried back to their homes, where it will certainly be read. And when they again come in contact with the missionaries, as many of them will, they will be more likely to give a favorable hearing than they were formerly.



THE CHINA INLAND MISSION SCHOOLS AT CHEFOO, NORTH CHINA.

Tidings from the Provinces.

News Notes.

Letters from Mr. James Stark, Shanghai, giving the latest news from the field.

JANUARY 25th.—I regret to have to report that a few days ago we received a

to hide themselves for several days for safety. Mr. and Mrs. Linder and Miss Eriksson had left Tung-chow for Puchow, as the situation had become very threatening, and the officials were unable to render any assistance.

provide funds for railway construction, and the revolutionary spirit is manifesting itself in local risings against the Imperial Government. The present situation in China contains many elements which emphasize the need for prayer, alike that the lawless may be restrained and that the Lord's children may be protected.

Mr. C. J. Jensen, of the Scandinavian China Alliance, who was bereaved of his wife last August, now writes that his infant son died of croup on December 14th. Deep sympathy will be felt for him in this fresh sorrow.

I am glad to be able to tell you that our last letter from Wan-hsien reports improvement in the condition of Miss Lena Clarke, to whose illness I referred in my last letter.

Mr. W. Emslie, is, I am sorry to say, still in a very weak state of health, and I would bespeak your prayers for him.

Seventy-three baptisms have been reported since the date of my last letter to you.

Mr. D. A. Gordon Harding writes of a helpful gathering held at Tsin-chow, Kan-suh, which was attended by men from eight different places in the district, some of them travelling forty English miles in order to be present. At the closing testimony meeting acknowledgment was made of prayers answered, of strength given to an old man to walk twenty miles, including a seven mile



Photo by

A HOUSE-BOAT ON THE YANG-TSI.

[Dr. Elliott.]

telegram announcing the death of Mr. T. B. J. Bolling, of Ho-yang, on the 19th inst., from apoplexy. Sincere sympathy is felt for Mrs. Bolling and her two fatherless children in the sorrow of their bereavement. Mr. Bolling, who had been an officer in the Swedish army, arrived in China on October 7th, 1902, having been sent out by the committee of the Swedish Mission in China, with whom we mourn the loss of a valued worker.

The same telegram reported that Tung-chow and out-station, Shen-si, had been rioted. The mission property was destroyed, but all our Swedish friends were safe. From a letter received from Mr. Berg, the superintendent of the Swedish Mission, dated Yun-cheng, January 8th, we learn that parts of Shen-si had been somewhat disturbed for some time on account of the raising of taxes. At Uei-nan, an out-station, three customs stations and one salt depot had been plundered, whilst at Hua-chow, another out-station, the new Government School had been burned down, and the doors and windows of the Mission chapel broken in. The Chinese Christians at the latter place had

There is apparently considerable unrest in several parts of Shen-si and North Ho-nan, owing to increased taxation to



Photo by

A "RED BOAT."

[Dr. Elliott.]

This is one of the boats sent by the officials to escort foreigners travelling up the Yang-tsi.

hill, of peace found and many other blessings received.

Writing from the same station, Mr. E. J. Mann gives an interesting account of a twelve weeks' preaching journey to the south of Kan-suh, when excellent opportunities were afforded for telling out the Gospel message. He sold three Bibles, thirteen New Testaments, over 300 Scripture portions, and 600 tracts, which have been carried into distant homes which the missionary could never hope to reach.

Misses Emily and Jane Black sold over 62,000 cash worth of books, Scripture portions and tracts in and around Lao-ho-keo. Hu-peh, last year.

Rev. A. E. Evans has been experiencing difficulty with the Romanists in the Shuen-king district, in Si-chuan, but he hopes that a satisfactory settlement will be reached soon.

Mr. Owen Stevenson writes that several of the members who have in recent years been suspended from church fellowship, have commenced again to attend the services regularly, and he will value prayer on their behalf.

Mr. W. E. Tyler sends an interesting account of a thirty-four days' preaching tour which he and Mr. W. S. Horne recently made in the Kan-chow district, covering 440 English miles, and visiting six Hsien cities, and one Ting. In all they sold 2,799 books and tracts, which realized the sum of 17,483 cash. Mr. Tyler mentions that during last year he *walked* 2,010 English miles, and travelled by boat and chair 220 miles, whilst engaged in evangelistic work.

FEBRUARY 15th.—No further disturbances have, so far as our information goes, taken place in Shen-si, though letters from stations on the Si-an plain report unrest in that region on account of increased taxation.

It is somewhat difficult to gauge the general situation in China at the present time. The advocates of national reform are meeting with much opposition from powerful reactionaries who have recently gained several signal victories in their efforts to maintain the existing order of

things. This, however, is only what was expected, and no one who knows much about China will be surprised if the proposed changes are indefinitely postponed.

From several quarters we learn that the edict for the restitution and ultimate entire prohibition of the production and consumption of opium has not been without effect. From stations in two or three of the provinces our workers write that they have been kept busy giving help to a greatly increased number of people, old and young, of all classes, who desire to be free from the degrading habit. An official in one of the provinces lately gave his two secretaries the option of resigning their positions or going to the missionary with a view to obtaining aid in giving up the smoking of opium.

There is still much distress in the north

tsin on the 31st January, and immediately afterwards started for Ping-yao, in Shan-si, where they will take up work.

Miss R. K. McKenzie, who, as I reported in a previous letter, has been suffering from typhoid fever, is now making satisfactory progress towards recovery, and it is hoped will be strong enough to leave for the coast soon *en route* for furlough.

I am glad to be able to report improvement in the condition of Mr. Emslie's health, to which I made reference in a recent letter. He has been able to resume preaching without apparently suffering ill effects.

I am sorry to have to report that Mr. T. Sorenson is ill with typhus fever at Ta-tsen-lu. The news which reached us by telegram some three weeks ago has not yet been confirmed by letter, so we have no information as to whether the case is considered serious or not.

The health of Mrs. F. C. H. Dreyer you will regret to hear has been giving considerable cause for anxiety, symptoms of heart weakness having manifested themselves.

I am sorry to have to report that two cases of scarlet fever and an outbreak of measles have occurred in the schools at Chefoo. It is hoped that prompt isolation and the other methods which have been taken will prevent the infection from spreading. In this trial the school staff, as also

the parents concerned, I am sure will have your sympathy.

Since the date of my last letter one hundred and eighteen baptisms have been reported.

Mr. A. W. Lagerquist writes of good attendances at the services in Lao-ho-keo, Hu-peh. A blind boy whom he has had educated at the Wesleyan Blind School, Hankow, has returned to his home and is a great attraction as he is able to read and to play the organ. This lad has shown gift as a preacher, and Mr. Lagerquist expects a future of usefulness for him.

Mr. McCarthy, the Superintendent of the Province of Yun-nan, reports the baptism of an old woman, at Kuh-tsing who, after more than thirty years use of opium, has been delivered from the habi



Photo by]

A BOATMAN'S FAMILY AT HOME.

[Dr. Elliott.

of the province of Kiang-su, and part of Gan-huei, and relief is being given on a considerable scale. In response to an appeal from the Central Committee, Mr. Oliver Burgess has gone to the famine stricken district to render assistance for a time.

On the 6th inst. we had the pleasure of welcoming Miss M. Waterman back from furlough to North America. She will resume work at Tsing-kiang-pu in this province, and Dr. and Mrs. Shackleton, who have been in charge of that station for some time will proceed to Yang-chow to relieve Mr. and Mrs. Orr for furlough. I would bespeak your prayers on behalf of these workers.

Mr. R. K. Gonder, and Miss R. L. Dodds were united in marriage at Tien-

without medicine. She simply trusted in the Lord Jesus to help her. Mr. McCarthy says that hers is one of the clearest cases of conversion he has seen for many years.

Mr. Windsor reports the baptism of three men and three women at Tsen-i Fu, Kuei-cheo. Four of these converts are over fifty years of age, whilst one is forty-nine and the other thirty-seven years old. Special prayer is asked for one of the number whose husband has a very sullen temper, and makes her life at home very hard to live.

Mr. William Taylor writes that from January 6th to 13th, was observed as a week of prayer at Ki-an, Kiang-si. Each evening over an hour was spent waiting upon God, taking up the topics suggested by the Evangelical Alliance. The average attendance was over twenty, and there were from ten to twenty audible prayers each evening.

Miss McFarlane reports that at Kuang-sin Fu, on January 14th, eleven converts confessed their faith in Christ by baptism. One of these, who is eighty-five years of age, was eighty-one years old when he first heard the Gospel.

Mr. Mungeam has paid a further visit to Tang-cheng, an out-station of Gan-king, Gan-huei, and reports that the number of enquirers has increased, as also that they show evident signs of growth in grace. From fifteen to twenty enquirers gather together daily for the study of the Word of God and for prayer. It is hoped that some of them will be baptized in a few months time.

Mrs. Menzies has been holding Bible Schools in four centres in the country districts in the Wen-chow Prefecture. Many of the women who were able to take advantage of them received spiritual help through the instruction given.

I am sure you will give God thanks for all the indications of his Spirit's working throughout China, which the letters of our workers furnish.

Shan-si.

CHU-WU.—Your letter came to-day just as I was preparing to write to you to tell you of the blessing we had at our conference held here last Saturday and Sunday. I do not remember ever feeling such a sense of the power and presence of God in a Chinese meeting as on last Sunday evening. After the meeting our deacon stood up and confessed his part in a coldness that has existed between himself and another Christian, Mr. Li, and asked his forgiveness. Mr. Li, who had prayed for forgiveness in an earlier meet-

ing, stood up and begged the deacon to forgive him, and Mrs. Li expressed her determination to go home and make friends with the deacon's wife. These two women have not been on speaking terms for more than a year. Others also stood up and confessed to faults, and expressed a desire to amend their lives. We feel we cannot thank God enough for so answering prayer. Six converts were baptized—three men and three young women. Of these, one belongs to Ping-yang, and another to Hong-tong. They are in our school, and it was arranged that they should be baptized here for the sake of example to the school. Over twenty men and women gave in their names as inquirers, and also a good number of boys and girls, some of whom we believe to be already Christians.—(*Miss*) J. F. Hoskyn.

Ho-nan

CHOU-CHIA-KOU.—After getting off my fourth section exam. I relaxed study a little and took a Scripture reading class of girls and women for two weeks, going over every morning to the chapel where they met, and remaining with them till noon. As they had already taken a month of study with Mrs. Soderstrom in the summer, and as they seemed to have too much on hand to be able to come for a longer period, I closed the class at the end of two weeks. The women are all so poor, it is not easy for them to spare much time from their work but I felt satisfied in giving them a good start as most of them are in my Sunday morning class, and I have good times with them there every week. Am taking them through a very good catechism, preparing them for baptism later on. We do desire that this Sunday enquirers' class may be greatly blessed in these coming months.

There is also a women's class held every Thursday afternoon in the fine large compound of one of our church members, Wong-fu-ching. Mrs. Wong is reckoned an enquirer, and is the landlady of the great compound. The other occupants are all respectable people, and always give one a warm welcome. I am teaching Mrs. Wong to read the catechism, and her winsome young fifteen-year-old daughter also. Others drop in while we are thus engaged and wait until we finish reading to hear us preach the Gospel. I have my own Christian women with me and another of the neighbors, also a Christian, comes in and helps considerably in making the message plain. There are two, a woman and her little girl who is growing blind, who seem to be on the border of the Kingdom. Oh for the joy

of leading them right in! This dear women sees how desirable the Christian life is, with a wonderful Jesus who protects and gives peace and salvation, but she has not yet decided to let Him be her Savior. And there are others. One is praying much for the power of the Spirit, that these dear women may be swept right into the Kingdom. I do so long to see this as the result of several months work with them.

But we do need your prayers. Sometimes one does realize the great joy of serving the Lord among the heathen in a way never felt before and as there is no change in circumstances to account for the rapture and exaltation, I attribute it to the fact that friends are praying for me. It is hard for you to realize just what it means to us. But I have proved the power of your prayers for joy, strength, help in language study, and love for the Chinese and for the Lord, since coming again into the interior. During the coming year I shall need those prayers more than ever, for all that has been mentioned above.—(*Miss*) M. Macdonald.

Cheh-kiang.

YONG-KANG.—Our three-day's Conference has just been held. The meetings began on Friday, and ended on Sunday night. On Friday afternoon I had the pleasure, along with the evangelist, elders and leading Christians, of examining thirty-nine applicants for baptism. It took us fully seven hours to get through them all. Out of the above number twenty-three were considered fit for baptism. The remaining sixteen were deferred till next year, so that more time might be spent in teaching them. Three of the men baptised were over 60 years of age, and the ages of the others ranged from 22 to 40. A carpenter, his wife, and brother were baptized; also two brothers from one of the out-stations. One is glad to see different members of families coming in, and so approaching the apostolic days when whole families were baptized.

One of the women baptized is rather an interesting old body. She was a leading vegetarian for many years, and had several followers. She came here last year to attend one of the feasts in which the people worship the hill god, and like most of the visitors from a distance, she paid a visit to the "Jesu-tang" and heard the Gospel for the first time from the teacher. She at once became greatly interested, and it ended in her giving up her vegetarian vows and becoming a follower of the Lord Jesus. Her followers were greatly chagrined when they heard

that their leader had given up vegetarianism and become a follower of Jesus. So they went to her house and pleaded with her not to leave them, but to give up believing in Jesus and still remain leading them in the vegetarian way, at the same time offering her a sum of money. But she said, no; she had found Christ could save her, and forgive her sins, and she was going to be His disciple, and exhorted them to come with her. She is very bright, and displays a good deal of ability. I do trust she will lay herself out to be used of the Lord to bring many others into the Kingdom."—*Extract from a letter from Mr. A. Gracie.*

HUANG-YEN.—Additions to the church have not been very many this year, but we have nevertheless much cause for praising God. Thirty-one in all (sixteen men and fifteen women) having stood the tests of somewhat lengthy probation and examination as to life and conduct and personal saving knowledge of the Lord Jesus Christ, were admitted to the fellowship of the church by baptism. At least half of the number are near relatives of some who have been church members for some time. Others might, perhaps, also have been baptized, but from past experience we have learned to be cautious in this matter. While these have been added, we have been forced to suspend or drop a number for irregular or non-attendance at the Sabbath services, though we have not given up hope of the restoration of some of them. Twenty-four have been taken from us by death, among these one of our Lu-gyiao deacons who had been active in the work for many years. The deductions leave us with 647 communicants on the rolls of our thirteen churches. There are a number of inquirers and candidates for baptism in most of the churches, some of whom will probably be baptised in the coming spring.

Our eighteen paid evangelists, colporteurs, and Biblewomen, with the voluntary helpers, have on the whole, done good work during the year, and seem to have been more earnest and enthusiastic in the doing of it than they were a year or more ago. During the year they have sold about 83 Bibles and New Testaments, 2900 Scripture Portions, and 4821 Christian books and tracts, as well as about 2000 Christian calendars. All this scattering abroad of the seed of the written Word in addition to that of the preached Word must result sooner or latter in a glorious harvest, though so far we are

only getting the early first-fruits.—*Extract from Annual Report from Mr. Charles Thomson.*

Monthly Notes.

ARRIVALS.

Nov. 20th, 1906, at Shanghai, J. and Mrs. Vale and two children, (returned) from England.

Dec. 25th, at Shanghai, W. E. and Mrs. Shearer and child, (returned) from England.

Dec. 8th, at Shanghai, Messrs. Emil Breton and Carl Czerwinski from Germany.

Dec. 24th, at Shanghai, Mrs. J. Talbot and Miss B. Leggatt (returned) from England.

Dec. 31st, at Shanghai, E. Toyne (returned), via North America, from England, A. Marty (returned) and F. Blain from North America.

March 16th, 1907, at Vancouver, A. Marty, from Shanghai.

March 23rd, at Vancouver, Mrs. K. P. Shapleigh, from Shanghai.

DEPARTURES.

Nov. 21st, 1906, from Shanghai, Chr. Watsaas, for Sweden.

Nov. 27th, from Shanghai, W. T. Herbert, J. B. and Mrs. Martin and their three children, Miss H. Davies, F. M. Williams and H. S. Saunders, for England; J. S. and Mrs. Fiddler and two children, for Australia.

Dec. 26th, from Shanghai, W. H. and Mrs. Aldis and child, and Miss F. E. Pusser, for England.

BIRTHS.

Oct. 29th, at Chen-tu, to Mr. and Mrs. W. H. Hockman, a son (Robert William).

Nov. 3rd, at Ho-yang, Shen-si, to Mr. and Mrs. J. Booling, a son (Jakob Gerhard).

Nov. 28th, at Tai-chow Fu, to Dr. and Mrs. J. A. Anderson, a son (George Walter Fraser).

Dec. 13th, at Yen-cheng, Ho-nan, to Mr. and Mrs. C. N. Lack, a son.

Dec. 14th, at Moh-kan-shan, to Mr. and Mrs. Herbert H. Taylor, a son (Alfred Ernest).

Dec. 28th, at Ta-li Fu, Yun-nan, to Mr. and Mrs. Hector McLean, a daughter (Karin Sarah).

DEATHS.

Nov. 17th, at Melbourne, Australia, Miss Violet Lyle, from tuberculosis.

Dec. 14th, at Kien-chow, Shen-si, Walter Hans Carl, infant son of C. J. Jensen.

Jan. 25th, 1907, at Bath, England, Miss Kathleen B. Stayner.

MARRIAGES.

Dec. 31st, 1906, at Hang-chou, J. B. Miller to Miss G. E. Brooking.

Jan. 31st, 1907, at Tientsin, R. K. Gonder to Miss. R. L. Dodds.

Recent Baptisms.

KAN-SUH—	
Chen-uen.....	7
SHEN-SI—	
Mien-hsien.....	7
Tung-chow.....	5
Si-an Fu.....	7
Yang-hsien and out-station....	2
Han-chung.....	9
SHAN-SI—	
Yung-cheng.....	1
Hai-chow.....	4
Pu-chow.....	4
Hung-tung out-stations.....	37
Lu-cheng.....	3
Chu-wu.....	6
Huo-chow and out-stations....	27
HO-NAN—	
Ho-nan Fu.....	1
Yong-ning.....	4
Yen-cheng.....	5
Hsu-chi-chen and out-stations	41
Mien-chi.....	4
Sin-an.....	7
Siang-hsien.....	2
Kuang-chow.....	32
SI-CHUAN—	
Kia-ting and out-stations.....	14
Pa-chow and out-station....	8
Ying-shan.....	9
Nan-pu.....	9
Uan-hsien and out-station.....	36
KUEI-CHEO—	
An-shun.....	5
Tsen-i Fu.....	6
YUN-NAN—	
Kuh-ting Fu.....	1
KIANG-SI—	
Yong-sin out-stations.....	7
Chi-an out-station.....	1
Yu-shan.....	20
Nan-feng.....	3
An-jen.....	18
Tong-hsiang and out-stations.	10
GAN-HUEI—	
Wu-hu out-stations.....	11
Chih-chow.....	1
Ying-chow Fu.....	3
Liu-an.....	1
CHEH-KIANG—	
Tai-chow out-stations.....	9
Hang-chow and out-stations...	24
Tai-ping out-stations.....	7
Chin-yun.....	4
Tien-tai and out-stations.....	19
Uin-ho.....	11
Ping-yang out-stations.....	23
Ping-yang (Tai-shuen).....	2
Ning-hai.....	5
Song-yang and out-station.....	13
HU-NAN—	
Chang-teh out-stations.....	26
Pao-king.....	4

Previously reported 2,988

Total 2,525

Editorial Notes.

NEW Prayer Lists have been received from China, giving the full membership of the Mission, and showing the location of all our missionaries, with their postal addresses. These may be obtained from the Offices of the Mission, for the price, post paid, of five cents a copy.

A notable Conference is to be held at Shanghai, from April twenty-fifth to May seventh. This will be in commemoration of the establishment of Missions in China, by Dr. Robert Morrison, one hundred years ago. The Conference will be largely attended, both by missionaries from China and adjacent countries, and by delegations sent out by various denominations and Missionary Societies from the home lands. It is hoped that great result towards the evangelization of the far eastern countries, and, particularly China, will proceed from the Conference, and the home churches are earnestly asked to pray that this may be the case. The following is a portion of the appeal for prayer which the Conference committee has sent out:—"With the near approach of the Conference, the committee are increasingly conscious of the need of prayer, so that all arrangements may be divinely ordered. Let there be prayer for wisdom to make the most of our Conference, and to make it tell on our future work. Our gatherings should not only be fruitful in discussion and in far-reaching plans, but also in inspiration and power."

We regret to report that two of our missionaries, Mrs. Shapleigh, and Mr. Marty, have been obliged to return home earlier than is usual, on account of their health, both having left China about a month ago and both being now on this continent. Mrs. Shapleigh is somewhat seriously ill, and it may be some time before she will be able to resume any active service for Christ. Mr. Marty has had such a complete breakdown that he has had to leave China with no hope of returning there, and so has resigned from the Mission. These are the trials of missionary service, not only for ourselves, but also for those whose lives are more immediately affected. May God make good the vacant places; and may He comfort those who have been called upon to pass through such experiences of trial and sorrow. We would ask special prayer for Mrs. Shapleigh, that she may be speedily recovered, and be able to return to the work which she loves so well and in which she has been so useful.

The religious papers in England announce the death of Mr. Robert Scott, of the well-known publishing firm of Messrs. Morgan & Scott. Mr. Scott, for many years, was the Treasurer of the China Inland Mission in Great Britain, and, for a longer time, was its warm friend and supporter. The loss to us, and to many religious organizations, is a great one, for our brother was a devoted and forceful person, whose ministry was faithfully and efficiently rendered. We would express our sincere sympathy to Mrs. Scott and to the members of the family. It is sad, indeed, to have good and great men, such as Mr. Scott, pass away, for it does not appear that there are many of the right sort to take their places.

The reform movement in China seems, for the present, to have had a serious set-back, the reactionaries in the empire having gotten into control. It is not for the interest of these people, who are mostly officials, to have the present order of things changed, and, as they are deeply entrenched in power, their opposition has become most effective. But the days of such hinderers to progress are evidently numbered, for

the people are beginning to find their voice and are demanding reforms, so that the proposed changes are only a matter of time. Meanwhile, much has actually been accomplished, for, even if reforms are not largely in operation, a beginning has been made, and a new spirit of progress has been created. Besides, it is just as well that such charges as are desirable should not take place suddenly. Such a people as the Chinese need to be educated, not only in new ideas, but also in such new methods as are necessary to express these ideas, and such an education, in the nature of the case, demands time. Moreover, as we view the situation, the thing of supreme importance to China is that the new national movement should have a moral basis upon which to rest, and there is no possibility of this apart from Christianization preceding civilization. We do not hesitate to pray, therefore, that the reform movement may not develop with too great rapidity, and that the preaching of the Gospel may be first and foremost in the field, as for every reason it ought to be.

The famine in China continues its ravages, and there can be no abatement until the summer is well advanced and the new crops are grown and harvested. Men, women, and children are suffering untold and untellable anguish. A good deal of money has been sent out, from various sources, and the Famine Committee, at Shanghai, is doing all in its power to allay the suffering. The need, however, is beyond the provision, and it is not decreasing, but increasing. About a dozen missionaries of the China Inland Mission are giving themselves to relief work, and they are doing not a little, in their particular districts, to provide for the destitute. We shall be able to forward, this month, another thousand dollars, making over five thousand dollars which we have been permitted to send for famine relief. Whatever money is committed to us, we send direct to our Mission head-quarters at Shanghai, from whence it is forwarded to our missionaries in the famine districts. We trust that all money sent to us will be accompanied by fervent prayer, that it may be so used and blessed as to lead to the saving of precious souls.

"How much owest thou unto my lord?" (Luke 16: 5.) Such was the question which the unjust steward asked of his lord's creditors. And such is the question that any one of God's present-day prophets may well ask of Christians at large concerning their relationship to the Lord. For it can not be denied that there is a great indebtedness, which has never been properly recognized, and concerning which men need to be reminded. To make it personal: how much do you, dear reader, owe to God? Try honestly, to sum it up, first, from the standpoint of creation, and then, from the standpoint of redemption. Have you space for the figuring? Can you even imagine what the sum total may be? Perhaps the only way to express it is this: you owe to God your very life. Well then, if this is so, these questions follow: How much ought you to pay; and, how much have you paid? There is but one answer to the first question: You ought to pay what you owe, namely, your whole life. What the answer to the second question must be, your soul alone knows, though it is certain that you will have to confess, whoever you are, the fact that you have never paid God His due. Forgiveness then, is needed for the past; and grace is needed for the future. And as to this future, there is but one thing to do, to resolve, in God's strength, to give your all to Him who gave His all to you. May each one of us have grace so to do.

CHINA'S MILLIONS

"Think on These Things."

MEDITATIONS BY MISS EMILY S. STRONG.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Philippians 4: 8, R. V.

"My High Tower"

ONE is impressed, in reading the Psalms, with the rich personal experience of their author. God is so much to David—the One in Whom he lived and moved and had his being—that language was almost exhausted in his effort to find words to express all the richness of the relationship between them. One of the many names the shepherd king gave to Him was that of our text—"My High Tower" (Psalms 18: 2; 144: 20).

What comfort had David found in this figure! The high tower was a familiar object in eastern life. It was seen in every landscape, and is constantly referred to in Scripture. One of king Uzziah's chief works was the building of the towers in Jerusalem and in the wilderness. No telegraph or telephone then informed of sudden danger, but far over the plains the enemy could be seen from the high tower. So David learned to think of his God as his high tower, his strong tower, a protection from all danger.

Have we found Him so? Is He our strong habitation, unto which we may continually resort? If in Him, no worry, anxiety, temptation or evil can reach us.

"Not a surge of worry,
Not a shade of care,
Not a blast of hurry,
Touch the spirit there."

The trouble is, we do not stay at home. We must abide in the fortress to inherit this blessing.

TORONTO, MAY, 1907.

"The name of the Lord is a strong tower; the righteous runneth into it, and is safe."

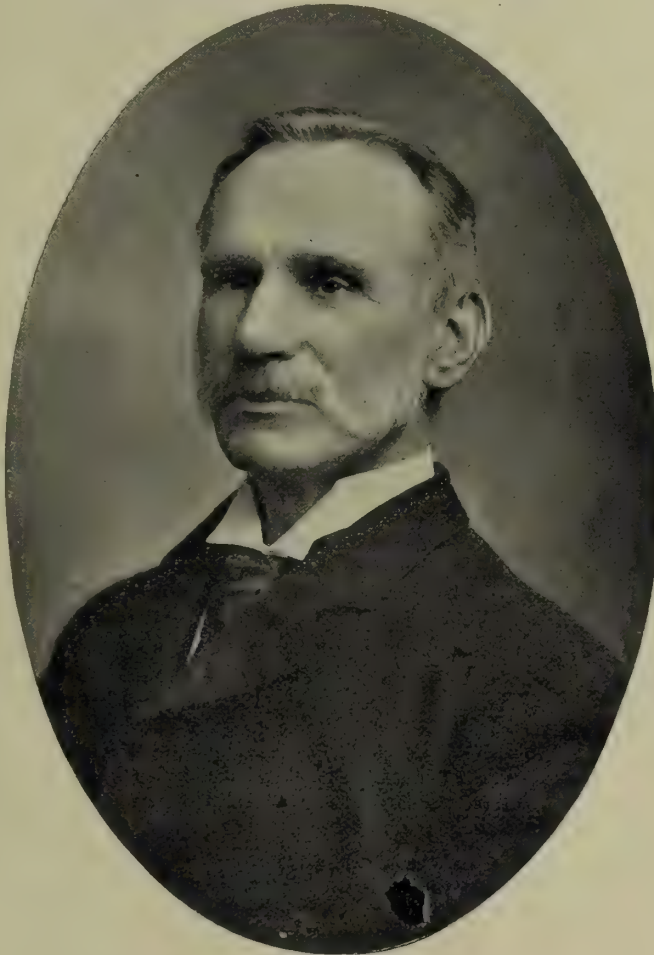
The tower meant more than protection to David. Many of us have stood in some lofty place, far above

the noise and the tumult of the street below. How near is heaven, how hushed the voices of earth! Things seem to assume their true proportions. The eternal and unseen become the real. We are no longer hemmed in by things which are "nigh," but can see the "land that is afar off." God takes His place on the throne, and man is as the dust of the balance before Him.

So to the soul who dwells in God, He is a high tower. Earth's din and noise die away there. God's voice is heard as some distant clock in the silence of the night, all unnoticed through the day. Like Habakkuk, we set ourselves on the high tower to hear what He will speak to us. This is being at home in God. "Lord, Thou hast been our dwelling place in all ages." Why should we live in the lowlands, when we can be in the high tower with Him?

Friend, are you living there to-day, or are you waiting to be driven there by trial, suffering or sorrow?

One blessed result of such relationship is that we in our turn become strong towers to weaker souls. God said to Jeremiah: "I have made thee a tower and fortress." "Heavy is the weight of ill on human hearts." What a privilege to be a refuge to such,



MR. J. O. ANDERSON.

Member of the North American Council of the China Inland Mission

where they breathe the purer air brought to them through a life hid with Christ in God! Can we say with David: "He only is my light and my salvation; He is my high tower; I shall not be moved"?

The Garments of the Soul

Almost all of the facts concerning our physical life have their counterpart in the spiritual, so when Peter writes of "the hidden man of the heart" we are not surprised to find that God has prepared for him a richer wardrobe than ever an earthly bride possessed. He leaves us, however, to "put" it "on." It is sadly true that most of His children are only partly clothed, when they might be arrayed like Aaron and his sons in garments of "glory and beauty."

"What are these garments of the soul?"

1. The Garment of Salvation. (Isaiah 61:10.)

This of course comes before all and is the foundation of all else. The moment we truly receive Christ's life this robe is put upon us. It is the wedding garment without which we can never come to the supper of the Lamb. Blessed as it is, however, to wear this robe, it alone does not satisfy our heavenly Bridegroom. He has more still to give than bare salvation. We can wear it and yet be saved only "as by fire."

2. The Robe of Righteousness. (Isaiah 61:10.)

Can we say: "Jesus, Thy robe of righteousness my beauty is, my glorious dress"? Are we all wearing it? Is it evident to the world? Are we holy in life and practice? Can even our enemies "find none occasion or fault," forasmuch as we are faithful?

It is to be feared that many are wearing the garment of salvation who have not yet put on the robe of righteousness.

3. The Garment of Praise. (Isaiah 61:3.)

This is the gift of our blessed Redeemer. He bestows it, but have you put it on? It is the glorious garment, and yet some seem never to have seen it. God would have us wear it at all seasons; in time of sorrow as well as joy. Nothing will so attract the attention of the world outside or so quickly make them say: "We will go with you," as the testimony of a life overflowing with praise.

4. The Girdle of Humility. (1 Peter 5:5, R.V.)

In all oriental dress the girdle forms an important part, often very expensive and beautiful. Provision has been made for this, too, in the heavenly dress bestowed upon us. Does this girdle of humility bind together your other garments? What a beauty it would give to our lives, and yet how often our dress is sadly marred for the want of it! David prayed that the beauty of the Lord might be upon him. Both strength and beauty are in His sanctuary! Is this humility seen in your life?

5. The Ornament of a Meek and Quiet Spirit. (1 Peter 3:4.)

As a bride adorneth herself with her jewels last of all, so this is usually the last acquirement to our spiritual wardrobe. It is in the sight of God of great price, and yet how slow are His children to seek and obtain it.

Child of God, how many of these garments are

yours in actual possession? Are you glorifying God by wearing them all, or have you forgotten your ornaments? Must He say to you as to Israel: "Awake, awake, put on thy beautiful garments, O Jerusalem"?

The Name of Jesus

One can but be impressed in the opening chapters of the Acts with the emphasis placed by the apostles on the very name of their risen Lord. From the day they returned from Bethany, where a cloud had received Him out of their sight, there was just one name to them henceforth, the name of Jesus. So much did it fill their whole vision that often they spoke only of "the name," not considering it necessary to add more. They healed in His name; they did many signs and wonders through the same name; they rejoiced that they were counted worthy to suffer dishonor; they hazarded their very lives, and were even ready to die for the same wonderful name. The rulers themselves were so impressed by its (to them) magic power that they threatened them with punishment if they spoke or taught any more in the name of Jesus.

Is this name as precious to us as it was to them? Have we the same faith in its power? Are we as willing to suffer, even to die, for it? Paul tells us that it is "above every other name," and before it "every knee shall bow."

Let us hallow it, never taking it on our lips carelessly or without a thought of reverence, which will express itself in our very tone. A Bible student once said: "I have no liberty to even abbreviate the name of my Savior in writing my Bible notes." Would that we all used that precious name with the same reverent care.

Let us love it. Is His name as ointment poured forth? Does it sound sweet in your ears? Do you rejoice in it all the day long? When you are reading the Word or singing some spiritual song, does your heart melt in tenderness over the very mention of the name of Jesus? It will be so if He whose best-loved work it is to take of the things of Christ and reveal them unto us, abides within us.

Let us conquer through it. Let us go out against our spiritual enemies as David went out to meet Goliath "in the name of the Lord of Hosts." Instead of trusting in chariots and horses, we shall then "make mention of the name of the Lord our God," and "through His name tread them under that rise up against us."

A poor African saved from a life of drunkenness was asked to account for the marvelous change. In reply, with a wonderful look in his face, he breathed rather than spoke just one word: "Jesus!" Have we proved this name of power, and in our daily life are we doing all in that name?

Let us pray in His name. With no other can we approach an infinitely holy God, but that name used aright brings access and answer from above. "If ye shall ask anything in My name, I will do it."—*From "Think on These Things," copyrighted by The Bible Institute Colportage Association of Chicago.*

The Sacred Books of China: The Confucian Classics.

By the REV. G. OWEN of the L.M.S. Peking. One of the revisers of the Mandarin Bible.

THE Chinese, though they have three religions, have only one Bible. The sacred books of Buddhism and Taoism are mostly unknown, even by name, to the people generally, and are unread by the great mass



ONE OF THE TRADITIONAL
PORTRAITS OF CONFUCIUS.

of Chinese scholars. But the illiterate multitude join with the learned classes in reverence and love of the Confucian Classics. Those classics are the expression of the best thoughts of the best men of China, and the embodiment of all that is highest in the national life and character. They began when the race began, grew with its growth, and are its greatest national inheritance. No wonder, therefore, that race feeling and race pride form an altar and a shrine for these great products of the past. For over three thousand years these books, as they gradually came into being, have been the chief study of scholars. A knowledge of them was learning, ability to teach them pedagogy, and their application to affairs statesmanship. Since about the seventh century of our era they have formed the text-book in every school and college throughout the land, and for several centuries they have been the sole avenue to official employment.* Over the entrance to the old Examination Hall in Peking stood the words: "Scholars are selected by their knowledge of the Classics."

The influence of the Confucian Classics on the national life and character has been immense. They contain the national ideals towards which all good Chinese strive, and the moral standards to which all should conform. They are the statesman's hand-book of government, and every man's rule of right and wrong; conformity to their teaching is righteousness, divergence is sin.

They have also excited great mental activity and created an enormous literature. More than half the literature of China is the offspring of these books. The commentaries upon them are legion.

It is said that upon the *Book of Changes* alone 1,450 commentaries have been written.

Yet, strange to say, no attempt has been made to teach them to the mass of the people by an organised system of public readings, expositions, and lectures. Scholars have diligently committed them to memory, and, were all the classical books destroyed to-day, there are probably half a million of men who could reproduce them to-morrow. But the people generally have to feed on the crumbs which fall from the scholar's table. These scholars, like Dominie Sampson, are given to adorning their speech with classical quotations; they also earn an honest penny by writing classical couplets to be pasted on door-posts, and scrolls to be hung in the home, as we hang pictures, and in these and other ways a few classical crumbs are picked up by the illiterate multitude.

One reason for this neglect of the people doubtless is the extremely difficult style in which most of the classical books are written, requiring years of unremitting study before it becomes intelligible even to the cleverest, and ever remaining an enigma to the dull. Another reason is the manifest incongruity of teaching these classics to the toiling millions: for their contents, though partly applicable to all, are primarily intended for the official, the statesman and the sovereign. Peasants studying the Confucian Classics are rustics learning to be emperors. Their first and strongest appeal is to the heir-apparent, their last and least to the sons of toil.

These classics are called Confucius in the same way that the Bible is called Christian. At most Confucius is only the author of them; his direct share in the production of the rest is very small, if any.

All these books, except the *Book of Changes*, and *Mencius*, were condemned and burned by the first emperor of the Ch'in dynasty in 213 B.C. But, twenty-two years afterwards, the ban was removed by

the second emperor of the Han dynasty, and diligent search was made for these precious relics of the past.



CHU FU-TZU, THE GREAT
CONFUCIAN COMMENTATOR.



ONE OF THE TRADITIONAL
PORTRAITS OF MENCIUS.

* A great change has lately taken place. On September 2, 1905, an Imperial Edict was issued abolishing the old classical examinations and thereby greatly modifying the position of the Confucian Classics in the national system of education.

Some are said to have been found hidden in the walls of Confucius's house, and portions were recovered from the lips of living men, especially one old Chin-an-fu man, named Fu-sheng. The work of restoration continued for over three centuries, and was carefully and ably done by a succession of great scholars. But the books had suffered irreparable damage. Considerable portions of some were lost beyond recovery, and the text of all was more or less mutilated and corrupted. There were "ancient" texts, "modern" texts, and "forged" texts, and the difficulty of collation was immense. All that scholarship and loving toil could do was done; but if the severe critical methods which are now being applied to the Old and New Testaments were applied to these Confucian Classics, a good deal of them would disappear.

The underlying thought of these classics is mainly political. Some of them, as the *Book of History*, are mostly lessons and examples in good government. Even the odes are largely governmental. Confucianism is primarily a political system and aims at the production of "a perfect ruler in a perfect state." Confucius himself spent the greater part of his long life in wandering from court to court seeking, among the feudal princes of the empire, one who would take him as philosopher and guide. Even in training his private pupils his aim was to equip a body of wise and efficient men for the service of the state. He never once addressed the people, or spoke to the multitude. Mencius, one hundred years afterwards, pursued the same course. The government they sought to establish was a benevolent despotism, or mild patriarchy. It was, doubtless, for this reason mainly that the Government of China early patronised these classics, and finally adopted them as its text-books in the examination of all official candidates.

Throughout these classics the inherent goodness of human nature is explicitly taught or implicitly assumed. The whole teaching is based on the assumption that man is good. He comes into the world with a heaven-endowed moral nature. Goodness is natural to him; evil is the perversion of his better self. The beneficial influence of this doctrine on the minds and lives of the Chinese has been immense.

With the exception of a few odes, which, from a purist point of view, may be called mildly immoral, the Confucian Classics are clean from end to end. This is the more surprising as the *yin* and *yang* (male and female) theory of the universe was early adopted by the Chinese, and regarded as the cause of all nature's evolutions, and

the key to all its mysteries. But with them it has been simply a philosophic principle, and has never degenerated into eroticism or sensuality—a fact which speaks well for the cleanmindedness of the Chinese people. The purity of their classical literature has been the preserving salt of the race down through all the centuries.

There is also a singular absence of miracle and prodigy in the classical books. It is recorded of Confucius that he never spoke of "prodigies, feats, and spirits," and in this regard the books which have come to bear his name reflect his mind. This is the more remarkable as much of the non-classical literature of China abounds in the marvelous, and the folk-lore of the country teems with the tales of the supernatural.

Though termed sacred, these books can hardly be called religious, for the religious element in them is secondary and incidental. Primarily, they teach politics, sociology, and morals. They are pervaded by a reverential spirit and a belief in a Power that makes for righteousness, but the religious teaching is vague.

On the other hand, filial piety is a marked feature. It may be said to be the religion of the common people. The worship of Heaven is strictly confined to the Emperor, as High Priest of the nation; but all, from the highest to the lowest, worship their ancestors.

The Confucian Classics, as we now have them, consist of nine separate works, and, like the Christian Scriptures, are divided into two distinct portions called the Five *Ching* and the Four *Shu*, the former corresponding with the Old Testament, and the latter with the New. Of these the Five *Ching* are considered the more important, and are therefore called *Ching*, that is, the canons or standards of the Faith, the remaining four being simply styled *Shu*, or Books. As a matter of fact, however, the Four Books, being the more widely read, exercise a far greater influence over the people than the less known Five Classics. The names of these five famous classics are: the *Yi Ching*, or *Book of Changes*; the *Shu Ching*, or *Book of History*; the *Shih Ching*, or *Book of Odes*; the *Ch'un Ch'iu*, or *Annals of Lu*; and the *Li Chi*, or *Book of Rites*.

They are of different ages: the first, according to Chinese tradition, was begun about 2850 B.C.; the last was completed in the second century of the Christian era. For greater safety, and in order to preserve the purity of the text, the whole of these classical books, by imperial order, was cut on stone slabs, in the year A.D. 175, immediately after the restoration had been completed.

A Journey Across China.

BY MR. J. S. FIDDLER.

ON August 29, my wife, two children, and myself started from Liang-cheo Fu, in N.W. Kan-suh China, for the coast (Shanghai) en route for furlough. We hired a three animal cart, put our boxes, bedding, etc., all into it, then sat or lay on top of it our-

selves. The cart had a covering of straw matting as a protection from sun and rain, but had no springs whatever. This cart was our home for eight days and while it was rather close quarters at night, it was far better than those commodious filthy rooms in the inns by the way.

Our fourth day on the road we lost quite a little through a hole in the side of the cart. Some of our loss was, both our Bibles, C.I.M. Prayer List, our Passport, our Chinese visiting cards (which we are in need of all the time) one silver watch, two fountain pens, two pairs of scissors, one knife, all Mrs. Fiddler's keys (of boxes taken with us and those left behind) ten taels of silver and a number of other articles. We missed all these more than you can imagine.

Upon the whole we had a pleasant journey to Lan-chow (the capital of the province) taking eight days to reach there, where we left this cart and hired another one for an eighteen or twenty days' journey to Si-an the capital of the next province. It was on this cart our troubles really began for the journey of eighteen days took us thirty-eight days, all owing to heavy rains and bad roads. This our second cart, drawn by two mules and

one horse, went very well the first few days, but by and by the roads got worse, and when we were about six or seven days out, starting the afternoon part of our journey, it began to rain; but on we went, and about four o'clock we came to a gully where there was quite a wide swamp, - which looked very dangerous. The carter stopped to examine the place and although the children were both asleep, and it

was pouring rain we got out and took them out but had no time to get our umbrellas, and so stood and watched the cart going over on its side in a black miry hole, some of the boxes sticking with their ends down in the mud, and there the cart lay an hour or two. In the meantime I took Baby and picked my way across the swamp, while a Chinese gentleman who was travelling in another cart along with us kindly held David and gave his stick to Mrs. Fiddler to help her over the swamp. Thus with great difficulty we got over, but Mrs. Fiddler lost her shoes in the mire, and so on the other side you can picture us climbing up the hill looking for a place of shelter while we leave the cart and animals lying in the mire behind. After we had gone three quarters of a mile we found a small hole by the side of a mountain, made by a mountain stream, where I dug down a little dry earth with my

stick, for Mrs. Fiddler and the children to sit on. I stripped two of my outer garments to wrap round the children who were shivering with cold while I ran back to the cart to get some necessities. Well, with the help of our escort and some passers-by the cart was got out, things put straight in it, again we got into it and went on our way rejoicing. Two days after this the sun came out, so we opened some of our boxes and had our things dried. Three or four days after this our cart went over again. This time we were all in the cart, and our eldest boy was thrown out on his head. I found myself barefooted on the ground also, while Mrs. Fiddler was inside with Baby screaming and holding on for her life. At this juncture there were many carts, and so we got plenty of help and in a few minutes our cart was righted. How we praised God that no harm had befallen anyone when it might have been far otherwise. From this on our cart journey was mental

agony all the time. I was on the look out continually, and whenever any danger appeared, out we got and walked as far as we could. Some days we walked more than we rode. Of course we were only making small stages then. After we passed a place called King-chow and were well up the mountain our cart got stuck in a hole and was there five days. We left it and walked up to the top of the hill



BY CART IN NORTH CHINA.

where we found an inn, and some hours later our servant boy brought our bedding, then returned to the cart where he stayed for five days and nights to watch the things. It rained 72 hours without a stop. On the morning of the sixth day we started again and went about half a mile, when we got into another hole where we were stuck for six hours, and only got the cart out by taking off all our boxes. We then placed the boxes in a cave by the road side where an old lady was living, and gave her a few cash for looking after them, then drove back to the inn we had left in the morning, and stayed two more days waiting for the road to dry. So we were seven days in this inn on top of the hill. Again we made a start leaving our boxes etc., still in the care of the old lady in the cave, and only took with us our bedding, and food basket. We went ten miles that day, and next day the carter started early,

and went back for the boxes, but he only came a short distance when he got stuck again, and there he was all night by the road side, in that awful mud hole. Next

journey. You can picture six animals pulling the carts bit by bit and we walking on, carrying the children. We were thankful indeed to have the cart journey at last behind us, after forty five days of travel.

From Si-an we travelled six days by sedan chair to Lung-chu-tsai, where we began our native boat journey. The chair ride could not have been better—beautiful weather, good roads, and splendid bearers. The boat journey to Han-kow was also very enjoyable, as well as very restful. From Han-kow we travelled by foreign steamer to Shanghai, spent ten days at Shanghai, and were kept very busy getting into our European dress and ready for our ocean voyage.

We left Shanghai November 26, and arrived in Sydney December 22. Upon the whole we had a very good journey from Shanghai. We stayed six days in Sydney, then came by rail to Melbourne, about five hundred miles, taking just over sixteen hours to do it. From our station in China to Melbourne took us just over four months travelling. We hope to leave here in April for England and Scotland and will spend about four months there, then

go on to America.

REV. J. MCCARTHY, writes from Kunt-sing Fu, Yun-nan:—

"A most interesting old woman, who after more than thirty years' use of opium, has given up its use, without medicine, by trusting in the Lord Jesus to help her. Hers is one of the clearest cases of real conversion I have

day some good Samaritan passed by and helped him out. The day following we started again with all our belongings and got along better for a time, but we were constantly getting into holes and standing there anywhere from five minutes to five days. Two or three times I had to borrow a great stick from some of the farmers, and we lifted the cart out by lever power. Once we met a number of carts coming up the hill, and as we could not pass they took our animals out of the shafts, hitching them to the back end of it, and eight animals (with five men in the shafts) pulled and pushed us back to the hill top. When we got to Hsien-iang Hsien, seventeen miles from Si-an Fu, the end of our cart journey, we hired an extra cart, and divided our things, as the river there had overflowed its banks and so flooded a large part of the country, that the main road was entirely inundated. We started off again with our two carts and had not gone far when we got stuck again, the animals got fastened in the mud, and one of them fell over and was quite out of sight for some time. The owner fearing his death jumped into the water and managed to get him up. The cart in which the family was riding was just a little behind so we did not pass into the hole, but got past another way. A little later we met Dr. Jenkins riding his horse. He said to us, "It is absolutely impossible for you to ever get to Si-an on this road!" But we were pretty well used to bad roads now and so on we went and got through, but how I can hardly tell you. We met some carts which had been five days doing this half day's



Photo by] REPAIRING A CARGO BOAT ON THE YANG-TSI. [Dr. Elliott.
Occupants tenting on the shore.



Photo by]

A CHINESE WELL.

[Robert Powell.

seen for a good many years. She is one of Miss Simpson's class, and her testimony on Sunday was clear and simple. Her anchor seems to be, 'By his stripes we are healed.' Is there anything else to rest on? "

The Chen-tu Bible School.

BY MR. A. GRAINGER.

THE students at present in the Chen-tu Bible-school have now completed their first year, and most of them have gone home for the New Year holidays. This year the New Year falls on February 13th, and school reopens on February 28th. The full course is two years, but at the end of one year it may not be uninteresting to friends to know what progress the men have made.

The fourteen men taking this course are drawn from seven C. I. M. stations in Western Si-chuan. They have nearly all been previously employed in evangelistic work. Their ages range from about 25 to 35, and they are drawn from all ranks—"scholar, farmer, artizan and merchant" being all represented.

Our object is not to turn out highly trained men for the ministry, but to help those who have the evangelistic gift, that they may become more efficient helpers of the foreign missionary in his work of evangelizing the heathen.

The men live on the premises, and do all their work in the class-room under the eye of the teacher. In this way we make sure that full time is given to all the studies. The students are of very varied ability, but, as will be seen by their work, the average is fairly high. Still, in work of this kind, we do not lay great weight on ability to study, since spiritual and intellectual gifts are not always found together. The work of the past year may be summarized as follows:—

Scripture: About half of the Bible according to a prescribed course. This subject being the principal one naturally takes more than half their study time daily.

Geography: China, in detail; outlines of all the countries of the world.

Astronomy: Sun, Moon, and Minor Planets.

Church History: To the 5th Century.

Universal History: China, Mongolia, and Japan.

Memorizing: Selected passages from the New Testament and the Psalms, amounting in all to 574 verses. This work is intended to store their minds with useful passages for quotation or reference.

Singing: 24 Hymn tunes. Very few of them are likely to become good solo singers, but as a choir they acquit themselves very creditably, and their singing has

produced a marked difference in the service of praise in our Chen-tu church. When they return to their stations they will at least form a nucleus for work on similar lines.

Homiletics: Lessons on preaching, public reading, conducting services, etc., are given at intervals.

At the spring examination the average of the whole class in all subjects was 83 per cent., and at the autumn examination 85 per cent.

The top student's record at the autumn examination was a remarkable one. Scripture, 99.6 per cent.; Memorizing, 100 per cent.; Geography, 100 per cent.; Church History, 100 per cent.; Average in all subjects, 99.9 per cent.

The examination was a written one, and included 100 questions in Scripture, 20 on Geography, Church History and Universal History respectively, and three passages of Scripture from memory; in all 163 questions.

The men devote their afternoons to evangelistic work in four street chapels, and once a fortnight we combine exercise with work by walking out to a country market for a few hours preaching and bookselling. In this way the men, while prosecuting their studies, are kept in touch with the work to which they have devoted their lives.

We have every reason to be satisfied that we are on the right lines in thus committ-



Photo by] MR. GRAINGER AND CLASS OF BIBLE STUDENTS. [A.Grainger.

ing the Gospel to faithful men "who shall be able to teach others also." If we could train at the least twelve men every two years, in ten years we should have sixty workers in this district, who would be more than equal in practical efficiency to the same number of foreign workers from home. They already know the language and the people as we can never know them. And if to this is added the knowledge of the Word of God, and the gift of the Holy Spirit, we have the grandest instruments possible for the evangelization of this great land. And if Christian men should study economy as well as efficiency the case is stronger still, for these men can be trained at a fraction of the cost required for the outfit, passage, and language training of a foreign missionary. Foreign missionaries who can guide and oversee these men in their work are required; but foreign missionaries without such helpers accomplish comparatively little.

Opium Refuge Work at I-cheng, Shan-si.

BY MR. E. O. BARBER.

JUST a short note to request earnestly your prayers for the opium refuge work in this City of I-cheng.

Owing to the failure of the opium crop this year, and the consequent rise in price of the drug, and also owing to the Edict lately issued which levies heavy taxes on cultivators of the poppy, making the habit ruinously expensive, a greater number are seeking to break off than ever before. The Edict also commands those under 50 years of age to break off; those of 30 years and under to break it off in six months; those up to 40 within a year. I am told that watered land that will produce from 40 to 50 oz. per acre is to be mulcted 32 oz.; unwatered land which will produce up to 15 oz. per acre, 12 oz.

Owing to these causes we have had a full refuge almost from the time of opening. Owing to the medicine not coming to hand, and also to limited accommodation we have only been able to take in 38 patients. Most of these, however, have broken off satisfactorily and not a few have manifested a good deal of interest in the Gospel. We have two services a day and as the patients are in the refuge from a fortnight to a month they are able to get a good deal of instruction. At the evening meeting they repeat a verse of Scripture learnt during the day, and the way several take part in repeating and prayer is very encouraging.

The refuge will soon be closed for the New Year, the one holiday that China keeps, then after a week we hope to open again and, if expectations are realized, hope to have in a much larger number of patients.

And now for your part. Will you continually remember this work in prayer? We have had such an exceptionally good autumn term that I am confident

many of you have done so already. May I suggest a few subjects to remember in prayer.

1. That only those may come to the refuge whose hearts may be opened to the truth.

2. That those who have already broken off may be kept from falling and may not forget the teaching they have received. The long, hot summer days are a great test to the hard working man who, though weak through breaking off opium, cannot afford to be idle.

3. That ex-patients may be kept in health, and should old complaints that led them to take opium reassert themselves, that they may be healed or have grace to bear them.

Most of those who have been through the refuge took opium for simple complaints which might easily have been cured or relieved by other remedies had they had them. Opium, like the brandy bottle in some other countries, is the first thing thought of in sickness.

4. Pray that no serious sicknesses may occur after the New Year. After patients have broken off half their opium these old complaints often reassert themselves and

frequently they require more medical help than I can possibly give.

5. By the time this reaches you we hope to be well into the spring term.

6. Up to the present only members of the great class who 'eat bitterness' have entered the refuge—I refer to the poorer classes. After the New Year we hope to set apart a court and room for the teacher and shop-keeper class.

Pray that these two difficult classes may also be reached.



Photo by STUDENTS STARTING OFF FOR AN AFTERNOON OF STREET PREACHING. (*J. A. Grainger.* See page 55.)

A Letter from the Famine District.

From MISS M. E. WATERMAN.

I HAVE been back here nearly three weeks. Dr. and Mrs. Shackleton left a week after I arrived, so Miss Weber and I are here by ourselves. It was sad coming back in more ways than one. Upon my arrival I

was met with the news of two deaths. One was our oldest deacon, the other the oldest Christian woman. One died the night before I arrived, the other just a few hours before I arrived. I miss the deacon very much—

he was always such a help. Although it was the Chinese New Year's season when I reached here it did not seem the least bit like holiday time. The famine and its effects are so far spread that all in this district are suffering. The city is full of poor people from all parts of the country. The things we see are too dreadful to tell. I have seen famine twice before but nothing like this. Our few country Christians who depend entirely on what their land produces are living on one and two meals a day, mostly dried potato leaves and vines. The potatoes were rotted with the continued rain. Wheat, corn, and beans were not gathered at all. They were also rotted by the long continued wet weather. Of course, this has made all food stuffs very dear. Everything is nearly double the price it was when I went home. Many of our people are small store-keepers and stall-keepers and depend for their living on the country people that come in and buy things in small quantities. Now, of course, there are no customers and the high price of food is very hard on them. We are doing what we can to help them a little.

There is a good deal being done at An-tong and north of here with money sent for relief. Many thousands are employed to carry mud from outside the cities to fill up swampy places inside the cities. Men, women and children receive ten cash a load for the mud. The relief committee sell them the flour that is sent out at a very cheap rate. Mr. Burgess and Mr. Mungeam of our Mission are managing the relief work at An-tong.

We have not the large numbers here but those we have are mostly the sick and diseased, unable to do anything. The dead and dying on our streets are many. We can't keep them off our front door step. A man died there one day last week and we had to pay to have him carried away and buried. We can hardly go any distance without the people catching hold of us and almost tearing our clothes off, begging for help. We dare not give a cash on the street or we would be mobbed, but we are helping some secretly. Smallpox and diphtheria are everywhere, and this condition of things must go on till the end of June before the wheat is ready to be cut. It is awful to see the things the people are trying to live on—bark, dried leaves and refuse of all kinds. It seems sometimes almost more than I can bear to go out and see it all, and even with money it is difficult to

help—there are so many. I had to go out early this morning some distance and all along the sunny side of the street were huddled poor, starving, sick, lame, blind and diseased people. Oh, they are so many!

I do not feel settled yet, things are so different than at other times. We cannot go into the country at all, or anywhere else very much. My Monday evening class is a great joy. The boys, many of them, have grown in grace very much, and there are a few new enquirers who seem very earnest.

Some of the older church-members have been found in sin. We need a strong conviction of sin among the Christians. I feel we cannot expect blessing until we are all right before God.

NOTE.—We learn from Mr. Saunders that there is the prospect of a fair wheat harvest in June, and that the acute distress in the famine district will then be relieved.—Ed.



ON THE GRAND CANAL

KWEI-CHEO FU.—One of our little band of Christians here, an old gentleman, is now dying; that will be the first break. Like Joseph, he has given commandment concerning his bones, impressing on his household (he and his nephew being at present the only baptised Christians) that there is to be no burning of paper, &c., at his funeral. It was very touching yesterday at the house to hear the dear boy pray for his uncle, that the Lord would help him now in the waves of death. The old man's chief anxiety had been about this lad, an orphan, to whom he had been a father; and I hope to do something for him after his uncle's decease. He is a gentlemanly lad. Possibly he may be a

pastor eventually. Such things as these encourage one to go on working. How different would it have been there some few years back, "having no hope." I trust others of the family will become decided Christians; they seem favourably disposed. We need these encouragements; the care of the Church is a very real thing out here, and one is often ready to cry, "Who is sufficient for these things?" The dissensions among enquirers, the difficulty in getting them and even the Christians sometimes to look at things from a spiritual standpoint, the constant tendency among them to rely on the arm of flesh in cases of persecution, and the failure to understand why we cannot assist in lawsuits, etc.; and the lamentable lack of deep conviction of sin. Thank God, therefore, for every encouragement.—C. H. PARSONS.

Tidings from the Provinces.

News Notes.

Letters from Mr. James Stark, Shanghai, giving the latest news from the field.

MARCH 9th.—Letters recently received from Shen-si I am glad to say report all as now peaceful. Though anxiety was caused in several stations by the unrest to which I referred in my last letter, no serious consequences resulted from it, and the people in the affected districts have resumed normal life. So far as our information goes the situation in the provinces generally is free from features which call for special comment, and we hope that a time of tranquility will be enjoyed throughout the country.

Mr. Oliver Burgess, who, with Mr. A. R. Saunders and Mr. H. J. Mungeam, has been rendering assistance in the distribution of famine relief in the neighborhood of Tsing-kiang-pu and An-tong, writes of the great destitution which he has witnessed among the people. Scores of homes were found empty, children missing, furniture burned as firing, and many of the roofs of houses had shared the same fate. The inhabitants of the places visited were pale and thin. Mr. Burgess had arranged with the officials and gentry to start relief work in Antong. At the date of writing 500 men had already been employed to fill up a swamp inside the city, and he hoped to set other 500 to work on the raising of a road. Money and tickets for flour were being distributed amongst the most needy. Miss Reid, and Miss Trudinger, have, as you will understand, been kept very busy, and I would bespeak your special prayers for them, as also for all who are engaged in this difficult undertaking.

On February 19th. Mr. Hoste left for Shan-si on a visit in order to confer with Mr. Lutley and other workers, foreign and Chinese, in the province with regard to matters of importance in connection with the Church. He hopes to be back in Shanghai about the end of the month.

Mr. and Mrs. Gracie will, I am sure, have your deep sympathy in the fresh sorrow which has come to them in the death of their infant son, who passed away on February 19, at Ningpo, three days after his birth. Mr. and Mrs. Thor have also been sorely bereaved. Their son Evart, aged about six years, died of pneumonia at Nan-chang on February 14.

Miss J. F. Hoskyn, I am sorry to re-

port, has been ill in Shan-si, and quite unable for work for over two months. From a letter received from Miss Stellmann, a few days ago, we were thankful to learn that she was slowly regaining strength.

On March 5th. we had the pleasure of welcoming Mr. and Mrs. Rhodes with their child back from England, and with them Misses E. Wallis, W. Hingston and C. M. Harlow. On the same date Miss T. Hattrem, and Mr. Peder Hole, a new worker, arrived from Norway.

Mr. and Mrs. Rhodes will be returning to Yun-nan shortly, and the three new lady workers will proceed to the Training Home at Yang-chow, whilst Miss Hattrem will go forward to Shen-si, and Mr. Hole, to the Training Home at Ganking.

Since the date of my last letter twelve baptisms have been reported. I am sorry that pressure of work prevents me from giving much information to-day with regard to the progress of the work.

Miss Elsa Johnson has been encouraged in her visitation of the villages in the district of Ho-tsin, Shan-si. At one of these she recently found that three women who had been into the city to break off opium were daily coming together to pray, to sing hymns and repeat the verses of Scripture which they had learned. In another village a family have put away their idols, though they have not yet had courage to part with their ancestral tablets.

Miss Johanson writes that God has been stirring up the Christians at Pa-chow, Si-chuan, and they have in a wonderful way come forward to help in visiting the out-stations and is making preaching tours.

Mr. Grundy recently spent twenty-two days in the Tai-shuen district, Cheh-kiang and met with much cause for encouragement. There are a number of men of good social standing who attend the services in the central station, and the general outlook of the work is hopeful.

MARCH 23rd.—From two or three of the provinces we hear of the scarcity of rice, and consequent local disturbances. When unscrupulous men of wealth take advantage of such an opportunity to enrich themselves by cornering grain and thus raising the price of the staple article of food, regardless of the effect of their action upon their poverty-stricken fellow-citizens, it is not matter of surprise that the hungry masses everywhere should be

difficult to control, and by acts of lawlessness seek to obtain supplies which they are unable to purchase. In view of present conditions, there is need for prayer that our fellow-workers throughout the empire may be preserved in safety, and that the Imperial Government may be enabled to maintain order.

Mr. J. R. Mott, Secretary of the World Students' Federation, is now on a visit to China in the interests of the Young Men's Christian Association. One evening last week he gave an admirable address to over 900 unconverted Chinese young men in the Martyrs' Memorial Hall, which is nearing completion. It was an inspiring sight to see such a large and intelligent audience listening attentively to his earnest and powerful appeal to reason and conscience. Surely fruit must be borne in many lives as a result.

Since the date of my last letter seventy-five baptisms have been reported.

It may be of interest to you to learn that Mrs. Hsi, the widow of the late Pastor Hsi, has gone to Chao Hsien, Shan-si, where she will open an opium-refuge for women. Prayer is asked that God may greatly use her in this special work.

Miss A. Hunt writes sorrowfully of one of the Christian men of Lu-an Fu, in the same province, having gone over to the Romanists. She adds: "He has never given us much joy, and lately he has made us very sad."

Mrs. U. Soderstrom, who has been spending a month at Shang-tsai, an out-station from Chou-chia-kou, Ho-nan, writes that during the last few days of her stay there, over 400 women visited her.

Mr. E. G. Bevis tells us that, at Kai-feng Fu, the capital of the same province, God has given a time of revival in the church. At the new year season an afternoon was set apart for testimony, and one after another spoke of God's goodness, and expressed the determination to serve Him earnestly in the days to come. The following evening a magic lantern exhibition was given, when between 400 and 500 people gathered together to hear the Gospel story, illustrated by the views which were thrown on the screen. During the next week Bible Readings were conducted by Dr. Whitfield Guinness in the mornings, and a street-preaching campaign was held in the afternoons. Mr. Bevis writes: "We are most thankful for the spirit of the Christians and en-

quirers in giving their time freely for street preaching, which was carried on for five evenings. We all joined in and went in four bands each day. Thus all parts of the city were reached."

Mr. B. Ririe, writing of a visit to O-mei, Si-chuan, says: "We are agreeably surprised at having two Mohammedans come to our meetings. They are studying the Scriptures with the others; but at the Christmas feast I understand they had to have their food cooked separately without any pork or lard. We are praying that God will open their hearts to receive Jesus, the Way, the Truth and the Life."

Mr. J. Graham informs us that he and Mr. Gladstone Porteous have commenced systematic visitation of every street in the city of Yun-nan.

Mr. W. J. Embury writes of a young medicine merchant in Ta-li Fu, in the same province, who is giving some promise. He shuts his shop on Sundays, putting out a notice to that effect. His "heaven and earth" tablet he brought to be burned, and it is hoped the same step will be taken with regard to his ancestral tablet. He attends the services regularly, and seems to be really in earnest. Ta-li Fu has been a particularly hard city, and we join our friends in thanksgiving to God for this token of encouragement which has been vouchsafed to them.

Mr. Henrich Witt writes cheerfully of a visit which he, and Mr. Witt, recently paid to Hong-kiang and Ching-cheo, and mentioned having met a man who, in 1905, had purchased a copy of the New Testament from him when last in the city. He had read it seven or eight times, but found that some parts, especially Revelation, were hard to understand. He had read the Book daily, and prayed on his knees, when he could find a quiet place. He had broken off opium through faith in Jesus Christ, and was free from the habit after six days. He had chosen a new name for himself after he had believed in Jesus. Its first character was *Ren*, because it had the cross in it. He is employed in connection with a mine, and appears to be fairly well-to-do. How very cheering is such an example of the power of the Word of God to influence character and conduct apart from instruction! Surely it should encourage us to pray that the Holy Scriptures, which are being widely circulated by our workers, and are being carried by the people to places inaccessible to ordinary missionary effort may be blessed of God to the conversion of many souls.

Kuei-cheo.

TSEN-I-FU—A little over two weeks ago six were added to our little band of believers, three men and three women. The baptismal service was at the morning prayer-meeting and in the afternoon we had the joy of fellowship with them round the Lord's table. Two of them were husband and wife, both fifty years of age, and out of the six only one had been an opium-smoker and we do not fear that she will return to it. She seems so humble and sincere and counted it such a privilege to be able to confess her faith in Christ. She is thirty eight years of age and has much to bear from her husband who seems to have made up his mind to have nothing to do with the Gospel himself, but his wife and we are praying for him. He did not forbid her baptism—he neither said good nor bad, but if he thinks she wants any money for the church he takes good care she has none to handle.

The oldest of the women is Mrs. Fu. She is fifty nine, such a loving old body, a little excitable but so warm hearted and so full of rejoicing in her new found faith. She has had to put up with much to annoy and trouble her on account of her determination to become a Christian. She lives with two step-sons, who are fairly well-to-do tradesmen and they threatened to turn her out if she insisted on coming to the services and leaving off worshipping idols. When they found her firm, they tried to coax her back by promising to supply everything she needed in this world, but Satan was overthrown and Christ was conqueror.

In the evening service we had such a nice testimony-meeting and this dear old lady testified to her joy in having Christ as her Saviour and knowing her sins are forgiven. She told me that when she first heard the Gospel it seemed to her to just suit her need, but she was afraid her sins were too many; perhaps a young person could be saved as her sins would not be so many; but she understands now that Jesus is able to forgive all sins of those who truly repent and believe the Gospel.

The eldest of the men is a Mr. Chang, a wealthy man from the country. Two of his sons smoke opium and he is very desirous that they should break the habit. When Mr. Windsor went to his home some time ago he found Christian scrolls hung up all over his house. He seems to be truly converted.

One of the men baptised is a widower with one son and is a flower worker by

trade. He has been very faithful in his attendance at the meetings. I think his prayers have witnessed to his growth in grace.

Will you remember these new converts in your prayers?—(Miss) L. Hastings.

Monthly Notes.

ARRIVALS.

Jan. 7th, at Shanghai, W. R. and Mrs. Middleton and three children (returned from Australia).

Jan. 21st, at Shanghai, Messrs. F. Gasser, H. Georg, and C. Schweizer, from Germany.

Feb. 6th, at Shanghai, Miss M. E. Waterman (returned) from North America.

April 14th, at New York, Miss A. Gibson, from London.

DEPARTURES.

Jan. 25th, from Shanghai, W. Jennings for England.

BIRTHS.

Jan. 1st, at Tuh-shan, Kuei-cheo, to Mr. and Mrs. F. D. Pike, a daughter (Mary Allison).

Jan. 8th, at Ping-iang, Shan-si, to Mr. and Mrs. A. Trudinger, a daughter (Elsbeth Faith).

Jan. 9th, at Soh-ping, Shan-si, to Mr. and Mrs. Carl Anderzen, a daughter (Eva Alma Margareta).

DEATHS.

Jan. 7th, at Hsu-ting, Si-chuan, Mrs. A. T. Polhill.

Jan. 19th, at Yun-cheng, Shan-si, T. B. Bolling, from apoplexy.

Recent Baptisms.

1906.

SHEN-SI—	
Ing-kia-uei.....	1
SI-CHUAN—	
Chen-tu out-stations.....	35
Kia-ting out-stations.....	4
Shu-ting.....	7
Shuen-king.....	2
Ta-tsien-lu.....	8
YUN-NAN—	
Kuh-ting.....	1
	58
Previously reported	3,523
Total.....	3,581

1907.

SHAN-SI—	
Ta-tong.....	9
KIANG-SI—	
Ho-keo and out-station.....	40
Kwang-hsin.....	11
	60

Editorial Notes.

WE have issued lately a number of leaflets and pamphlets for envelope distribution, which are well calculated to do good wherever they go. If any of our friends would like samples of these, with prices, will they please write direct to the Offices of the Mission, when they will be sent to the address given.

There is now in process of preparation a China Inland Mission Hand-book. This will soon be ready for sale and circulation, and we hope that our friends will send for a copy. It will be an interesting pamphlet, giving all necessary information about the Mission, for donors, Prayer Union members, candidates, etc., and it will contain, at the end, a list of missionaries who have gone out to China from North America, and who are now in connection with the Mission. We trust that the blessing of God will rest upon this publication, and that it will be used to awaken new interest in China and the Mission.

The book, "Pastor Hsi," cannot be secured now in cloth binding, as this edition is entirely exhausted. It may be obtained, however, in a cheaper form, with limp covers, and thin paper, illustrated, and for the low sum of fifty cents, in Canada, and sixty-five cents, in the States, both postpaid. We trust that those of our friends who have not read this book will make sure to obtain a copy. It is a remarkable story of a remarkable man, and it presents to the reader what may be truly called a continuation of the record of the Book of the Acts.

May we explain to our friends that it becomes necessary from time to time, to fix different prices upon our literature for sale in the States and Canada. This occurs in connection with such books as we import from the Mission Offices in England, and arises from the fact that the Custom duties differ in their amount in the two countries. As far as we can, we keep our prices uniform; but it is not always possible to do this.

We have been thankful to hear of the safe arrival in China, upon Tuesday, March 26th, of Mr. Walter B. Sloan, the Assistant Director of the Mission in Great Britain. Mr. Sloan reports a very pleasant and profitable voyage to Shanghai. He says they had, on the two steamers upon which they travelled, almost daily Bible studies, that these were well attended, and that "there was a consciousness of the gracious unction of the Holy Spirit amongst us." Mr. Sloan was arranging, when he wrote, to take a short trip into the interior to attend some Bible Conferences.

The British Anniversary Meetings are advertised to be held on Tuesday, May 7th. They will be held, as usual, at London, in Exeter Hall, in the afternoon and evening. We trust that our friends will enjoy in their midst the full presence and blessing of the Lord.

It gives us much concern that we are not able to hold, on this continent, Anniversary Meetings similar to those held in London. Our Mission problem here is a very different one from that which exists in Britain, in many respects, including the holding of such services. The great distances, the expense of travel, the scattered condition of our constituency, the fewness of our returned missionaries, all these elements make

it very difficult, and nearly impossible, for us to arrange for central and acceptable meetings. The only solution of the problem which we see is to hold two Anniversary Meetings, one at Philadelphia and another at Toronto, and to combine the Bible teaching element with the missionary testimony element. We trust we shall be able, eventually, to bring this arrangement to pass, and we shall be grateful to our friends for their prayers to this end.

One of the most serious dangers which threatens China at the present time is found in the fact that the education of the Chinese is falling, largely, into the hands of the Japanese. We fully recognise that the Japanese, from a natural standpoint, have many noble characteristics; but it is not to be forgotten that that people remain heathen, or, when they are not heathen that they are, mostly, agnostics. To have such teachers invade China, as they are doing, become the instructors of the Chinese youth in the newly established schools throughout the empire, as is the case, is a deeply serious matter. These teachers will have nothing to give the Chinese but what they themselves have received, and heathenism will beget heathenism, or agnosticism will beget agnosticism. This is a situation which shows the continued and increased need of Christian and missionary schools and colleges in China, and which calls for much prayer on the part of all of God's people.

Although the matter is somewhat aside from our usual editorial comments, may we suggest to our readers that they do not forget to pray for the Peace Conference which is soon to assemble at the Hague. There will be no full and final peace for this world till the Prince of Peace comes; but, meanwhile, governments are of God, and God answers prayer in their behalf. We may well plead, therefore, with Him who is not willing that any should perish, that He will put it into the hearts of men, so far as possible, to desist from the foolish and wicked practice of war and to submit their differences to courts of arbitration. Let us then ask God to bless those who gather at the Hague, and to prosper their efforts, in so far as they are consistent with His will.

"We must work the works of Him that sent Me, while it is day: the night cometh when no man can work." (John. 9:4, R.V.) Heaven will bring us certain privileges which we have never enjoyed here on earth. But it is equally true that earth has brought us certain other privileges which we shall never enjoy in heaven. Among these last is preaching the Gospel to perishing souls, who may hear, believe and be saved. The lives of the saints in glory, after their glorified bodies have been given to them, will be full, no doubt, of marvelous service, and that, through the eternal ages. But there is unmistakable evidence in the Word of God to make us believe that this service will never include soul-saving. This then, is the one opportunity of glorifying God and Christ in preaching the Glad Tidings to lost men, and the only time in which we may have the joy of seeing such turn from their sins to the Savior from sin. Beyond, is night, so far as such service is concerned; here and now, is day—bright and glorious day. How many of us, then, are remembering that it is high time to awake out of our sleep and live as in the day. Oh, beloved follower of Jesus, work, work, work! Tell out the glad story of God's love in Christ, till the whole earth echoes with it! Soon, very soon, the day of opportunity will be gone!

CHINA'S MILLIONS

The Personality of the Holy Spirit.*

BY REV. R. A. TORREY.

IN the twenty-nine years which have elapsed since I surrendered to God, to do and to be whatever He might bid me, the five greatest lessons I have learned are:—

(1) The power of the Word of God, to illuminate the soul, to give us to know everything we needed to know, to regenerate us, to cleanse us from sin, to bring us into living fellowship with the Father, to strengthen, to build up, to gladden, to give peace, to give light, to fit us for service.

(2) The power of the blood of Christ to cleanse us from every last trace of the guilt of sin, so that by the power of that blood, in our standing before God, we should in a moment become absolutely complete in Christ, not only as if we had never sinned in our lives, but, beyond that, as if all possible fulness of righteousness had been ours from the very dawn of life, so that by the power of that blood each of us could say:—

So near, so very near to
God,
Nearer I cannot be;
For in the person of His
Son,
I am just as near as He.

So dear, so very dear to
God,
More dear I cannot be;
For in the person of His Son,
I am just as dear as He.

Experimentally we can sing,
Nearer my God to Thee,

but, positionally we cannot, being as near as it is possible to be, from the moment we appropriate the blood.

(3) The power of the Holy Spirit to regenerate, to

sanctify, to glorify, to take what is written in the Book, and make it experimentally ours, to make the written Word a living Word in our hearts, and to make real in us God, and God's only begotten Son.

(4) The power of prayer to appropriate to ourselves by simply asking in the name of Jesus, all that God has provided for us, fulness in His beloved Son, Jesus Christ.

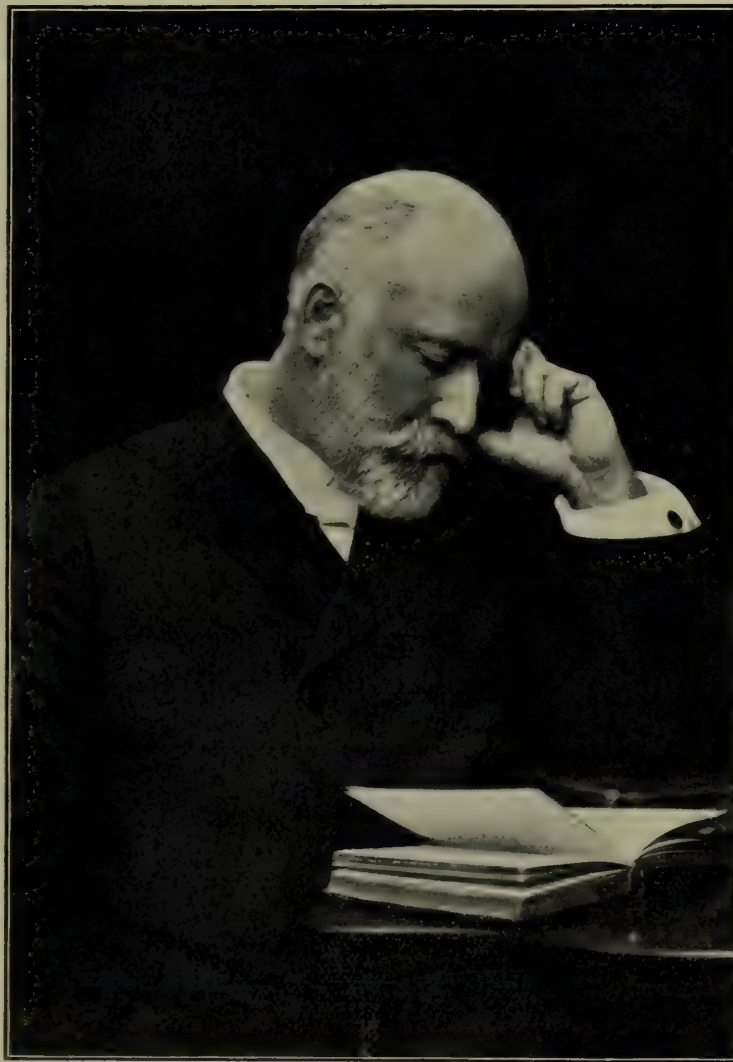
(5) The power of personal word, to impart to others—first in the home circle, then in the social circle in which we move, then on and on, out and out, till we reach the uttermost bound of the earth—all that God, by the power of His Spirit and the power of the blood of Christ and the power of prayer, has imparted to us.

It has become clear to me that God would have us confine our thoughts to one of these subjects—the power of the Holy Spirit—and we will not be so much occupied with His work as with His person. If you know Him you will soon come to understand His work; but if you do not know Him, and you try to understand His work,

you are almost certain to be led into error.

IS THIS PRACTICAL?

Some will be tempted to say that is not a very practical subject. I remember listening to a Bible-reading by Dr. James H. Brookes, on the Personality of the Holy Ghost. When he had finished I said: "He has proved his point. The Holy Spirit is a Person; and, as far as that is concerned, I believed it before;



REV. R. A. TORREY, PHILADELPHIA, PA.
Member of the North American Council of the China Inland Mission.

*Address given at Keswick Convention.

but what of it? That is not very practical. What difference does it make whether He is a Person, or a power which God the Father sends into or exerts in our lives?" It makes all the difference in the world.

I. It is of the highest importance, *from the standpoint of worship*, if the Holy Spirit be a Person, and a Divine Person, that you and I know it; for, if He is so, you and I owe to Him worship, adoration, love, and confidence. If we do not know Him as a Divine Person then we are robbing a Divine Person of the worship that is His due—an awful sin—of the love and of the trust which are His due.

It is not merely a privilege to trust the Holy Spirit; it is one of the supreme obligations. Not to trust God the Father is a supreme sin. Not to trust Christ the Son is a supreme sin. Not to trust the Holy Spirit is a supreme sin. How many of us absolutely trust the Holy Ghost? How many of us worship the Holy Ghost? Theoretically we all do, every time we sing the *Gloria Patri*—"Glory be to the Father, and to the Son, and to the Holy Ghost." Theoretically we do every time we sing the long doxology:—

Praise God, from whom all blessings flow;
Praise God, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

But is it a reality or is it mere words?

II. It is of the highest importance, *from the standpoint of practical life*. If we think of the Holy Spirit as an influence or power, we will think of something we are to get hold of and to use; if we think of the Holy Spirit in the Bible way, we will think of an infinitely august Person, who is to get hold of and to use us. Is there not a wide difference between the worm using God to thrash the mountain, and God using the worm? The one conception is heathenish, the other is pre-eminently and gloriously Christian.

If we think of the Holy Spirit as an influence or power, no matter how Divine, our thought will always be, "How can I get more of the Holy Spirit?" If we think of the Holy Spirit as a Person, our thoughts will always be, "How can the Holy Spirit get more of me?" The one leads to self-exaltation; the other leads to self-humiliation, emptying, and renunciation.

If we think of the Holy Spirit as a power we are somehow to get hold of, and if we have the Holy Spirit, the temptation will be to hold up the head and think, "I am better than the average run of Christians. I am a Christian who has the Holy Spirit." If we think of the Holy Spirit, in the Bible way, as an august Person who comes and makes us His temple, it will put us and keep us in the dust.

THE EFFECT OF THE INDWELLING.

A lady came to me at Northfield, and said she wished to present a few difficulties. When we sat down, she prefaced her questions in this way: "I want you to know that I am a Holy Ghost woman." It made me shiver. It horrified me. If we are indwelt by the Holy Spirit, and we know Him as a Person, we will not go round lifting ourselves up above those we consider the ordinary run of Christians. We will walk

very softly, as we think how wonderful, how amazing, how awful, how overwhelming, that we are indwelt by one of the Persons of the glorious Godhead.

III. It is of the highest importance *experimentally*. More persons have come to me to testify to the personal blessings that have come from the address on the Personality of the Holy Spirit—though it is perhaps the most technical and theological that God has ever given me—than perhaps any other, being led to know not merely the power of the Holy Spirit, but to know Himself. Only yesterday a lady said, "There is one thing we have been greatly delighted with. A well-known worker in London went to the Mission, and through the address on the Personality of the Holy Spirit she has been completely transformed, and God is wonderfully using her since."

There are in the Bible five lines of proof of the Personality of the Holy Spirit.

I. *Pronouns that imply personality are used of Him* John xv. 26; xvi. 7, 8, 13, 14. It is "He, He, He, Him, Himself," not "it." I beseech you do not speak of the Holy Spirit as "it." Coming out of our own church in Chicago, after an address by Mr. Moody on the Personality of the Holy Spirit, I heard a minister say, "If Mr. Moody had been a Greek scholar he would not have built on these personal pronouns as he did, for he would have known that in the Greek Testament the pronouns are not found in some of the places." If that minister had been a Greek scholar, he would not have spoken as he did; for although the pronouns do not occur as often as in either of our translations, they are immeasurably more emphatic.

WHAT IS PERSONALITY?

II. *All the distinctive characteristics of personality are ascribed to the Holy Spirit*—knowledge, feeling or emotion, and will. People think when you say that the Holy Spirit is a Person, you mean He has eyes, and mouth, and ears, and fingers, and feet, and toes. That is corporeity. Personality is the possession of knowledge, feeling, and will. Anything that knows, feels, wills, and determines, is a person. In I Cor. ii. 10, 11, knowledge; in I Cor. xii. 11, supreme sovereign will; in Rom. viii. 27, mind; and in Rom. xv. 30, love, are ascribed to Him.

Have you ever thought of the love of the Spirit? We think and we hear sermons on the love of God the Father and of the Son—none too many; but we do not preach enough on the love of the Spirit. Yet each one of us owes his salvation just as much to the love of the Spirit as to the love of the Father or of the Son. If it had not been for the love of the Spirit, coming down as sent by the Father through the Son to search me out, to woo me patiently though I would have nothing to do with Him, following me where it was agony for Him to go, not taking No for an answer, bringing to bear on my heart all the powers of His wisdom, His grace, and His love, I would have been in hell to-day.

The personality of the Holy Spirit and the Trinity are taught in the Old Testament as well as the New—Neh. ix. 20; Gen. i. 26.

Grief is ascribed to Him in Eph. iv. 30. When we say or do anything we ought not, He is grieved, though not grieved away. When we entertain a vagrant fancy,

He sees it, and is deeply wounded. To me it is one of the greatest incentives to a holy walk, that wherever I go He goes, whatever I do or say He sees or hears.

III. *Personal acts are ascribed to Him*—in I Cor. ii. 10, searching the deep things of God, and showing them to us; Rom. viii. 26, praying; John xiv. 26, teaching; Acts. xiii. 2, presiding over the Church.

IV. *An office is predicated that could only be predicated of a Person.* According to John xiv. 16, 17, now that Jesus has gone to the Father to receive a kingdom before He comes back to receive us to Himself, He has not left us orphans, bereft, comfortless; but has sent Another to take His place, to be to us in this dispensation all that He was to the disciples during his three and a half years or more of companionship upon earth. "It is expedient that I (a Person resident in one human form) go, and another Person (just as Divine, indwelling every human heart) should come" (John xvi. 7)—surely a Person.

THE GREAT INCONSISTENCY.

V. *A treatment is predicated that could only be predicated of a Person.* In Isa. lxiii. 10 (R.V.) He is rebelled against; and in Heb. x. 29 He is treated with

contumely. When any truth is brought to us it is not an impersonal truth, but a personal message. If we do not pay attention, we are not only rejecting a truth, we are insulting a Person. The Spirit is lied to (Acts v. 3) by a profession of absolute surrender or entire consecration when it is only partial. Consecration is to God and the Holy Spirit. To pretend to entire consecration when there is a part held back is to lie to God; and God dealt very solemnly with that first instance of it as an example.

If in Keswick God should deal so sternly and solemnly with all who stand and sing, "I surrender all," when they keep back part; or, "My all is on the altar," when part is *not* on the altar—the streets of Keswick would be full of hearses.

The Holy Spirit is a Person. You believed it before, but is He practically a Person in your thought of Him and in your attitude to Him? Is He just as real, as worthy of your confidence, affection, trust, love adoration, as Jesus? Do you know the fellowship, the comradeship, the companionship, the communion, the partnership, of the Holy Ghost? I have just one purpose, that is to introduce you to my Divine Friend the Holy Ghost.—*The Christian.*

Annual Bible School—Its Problems and Results.

BY REV. WM. J. DOHERTY, of Hsin-chang, Cheh-kiang.

KNOWLEDGE is power. This is supremely true of Bible knowledge, which makes wise unto salvation. That "people are destroyed through lack of knowledge," is daily exemplified in this land, where so many esteem themselves wise. In nothing is the power of the Gospel more manifest than in revealing to those who come under its influence their utter ignorance, and in creating a desire for enlightenment. It is difficult for those who have never resided in China, to realize how much converts out of heathendom need the power that comes through a saving knowledge of the Gospel. The prince of the power of the air exerts great influence in this land, and only those who know how to wield the sword of the Spirit, may hope to resist him. The lusts of the Chinese heart are not those arising from an impulsive, generous, erratic nature, but are "crafty, reptilian, devilish," and without the cleansing power of the Word, and the Spirit's influence, how can they be subdued? The world, with its snares, continually besets them, and only as the Word of Christ richly dwells in them, may Chinese Christians hope to refuse to worship "custom, the god of the multitude." Hence the necessity of building up converts in their most holy faith. Thus alone, can the results of evangelizing be conserved. This edification is the aim of our Annual Bible Schools; another of which has just been concluded. But this is not our only problem. On every hand doors of opportunity stand open, and we lack workers to enter them. By instructing natives in the Word, we seek to make them "epistles of Christ, known, and read of all men," for in China, every Bible-taught Christian is a potential missionary. The

object therefore of these Annual Bible Schools, is not merely to impart knowledge, but to train men in prayerful habits of study, and to make them *workmen* that need not to be ashamed, rightly dividing the Word of Truth. Without the blessing of the Divine Spirit, who inspired the Word, the task of teaching "line upon line," with all the grace and patience it requires, would avail little. But in answer to prayer, we can gratefully record that the fruit of former years of labor, is beginning to be reaped.

Let me give you a brief statement of this year's work. Sixty students attended, some coming long distances from the Dzing-yun district, in very inclement weather. As in former years, we had three classes, Senior, Junior, Preparatory. Mr. Warren and I taught the first two, the third I shared with the native school-teacher. From 8.45 till 9.15 a prayer-meeting was held, conducted by the students in rotation. From 9.30 till 11.00 the three classes were at work, under their respective teachers. From 11.15 till 12.00 was devoted to the teaching of the Romanized colloquial. After the dinner interval, we resumed class work at 2.30. From 4.00 till 4.45 found all the students assembled for singing practice. With Mrs. Doherty at the organ, we first drilled them on the Sol-Fa Modulator, then practised the tune thereon, and finally sang it to the characters in the hymn-book. At 7.00 p.m. an evangelistic meeting was held. Twice weekly, Mr. Warren assigned phases of a subject, to two of the Senior students, who gave brief addresses on the points, and he summed up the lessons. On two nights of each week, I gave addresses on Pilgrim's Progress, a book that appeals as much

to Chinese hearts as to our own. Saturday evenings were especially set apart for prayer-meetings, and on Sunday nights the entire audience was catechised on the addresses of the day. The answering was exceptionally good this year, showing increased attention, and intelligent grasp of the truths taught. The lantern was occasionally used with good effect, the slides on the Pilgrim's Progress being particularly helpful.

In class work the *Seniors* had ten lessons of homiletic nature, under Mr. Warren, with a view to train the men to a better use of their Bibles, in the giving of addresses. The fruit of this work was seen in the evening evangelistic meetings. He also gave them detailed expositions of the opening chapters of Acts, so appropriate in these days of founding little churches in China. I had ten addresses on O. T. History, and its lessons, taken from I Samuel. Another series of ten were based on symbols of believers, *e.g.* Christians as stewards, servants, vessels, epistles, fishermen, soldiers, witnesses, workmen, runners, and kings. The students had to carefully search their Bibles for any texts elucidating these themes, and each one brought an outline address based on Scripture references. These were subsequently revised.

The *Juniors* studied the wilderness history of the Israelites, under Mr. Warren, who also gave them ten lessons on the Miracles of our Lord. To my lot fell instructions in ten of the Parables, and fundamental topics, *e.g.* Christ, and His work; the Holy Spirit, sin,

salvation, repentance, faith, etc. All the work with the Seniors and Juniors, as well as the addresses at the evening meetings, were outlined in Chinese character, a method which involves considerable preparation, but well repays in the increased attention and reception of the Truth. Of the two avenues of the Chinese soul, Eyegate seems more open than Eargate. The ideal way of course, is to try and gain access by both.

The *Preparatory Class* studied Exodus, and Life of Christ; being also instructed in a catechism of Christian doctrine by the Chinese school-teacher. Every morning the work of the previous day was briefly gone over, in all the classes; and on Saturdays the studies of the week were reviewed.

The real fruit of this plodding work will only be fully seen in years to come; yet we are not without results, even now, of past years' labor. The advantages accruing from the gathering together of so many students, with one aim in view, are apparent to all. The isolated man, who comes thinking he knows, and is puffed up accordingly, soon learns that he knows nothing as he ought to know. Thus the Bible School fosters one of the conditions precedent in any true instruction, especially of Chinese. Again, added zest is given to the work of study, and the talent for assisting others is developed. The love of the Word begets, or is begotten of, the habits of study formed, and this in turn leads to the intelligent proclamation of the Gospel to others. Just now we have about 20 candidates for church membership,



Photo by]

STUDENTS ATTENDING THE ANNUAL BIBLE SCHOOL, HSIN-CHANG.

[W. J. Doherty.



Photo by]

STUDENTS LEAVING FOR THEIR HOMES BY RAFT.

[W. J. Doherty.

Each one is seated on his bedding. The men at the end of the raft propel it with poles. The utensil marked x is an earthenware cooking stove for preparing rice on the "voyage." The bridge in the background is a type of most of those in this district. A rise in the river demolishes the structure which is fastened together by straw ropes and so "rides at anchor" till the flood subsides when it is re-erected.

and almost all these are the result of this work. In these days of "small things," we would thank God for this, and take courage. We owe much of the success of this work to the prayers of faithful

friends, and so while we would acknowledge the good Hand of our God upon us, we would also thank His remembrancers, who are "helping together by prayer."

Encouragement at Tsen-i, Kuei-chau.

EXTRACT FROM A LETTER FROM MR. T. WINDSOR.

ON the 8th day of Chinese first moon (Feb. 20th), and just when we are making preparations for some special street work amongst the holiday makers I received a letter from an inquirer named Li, who lives three days east of here, saying his mother had died on the 5th, and as she died a Christian, asking me to go and conduct the funeral services. Three hours later I was on the road *en route* for his home. We arrived on the evening of the day before she was to be buried. Mr. Li is a well-to-do farmer, and also "Village Elder," consequently is widely known and also respected. At such times as the present it is the duty of the host to entertain as far as possible all the friends who like to come and show sympathy with him. On this occasion about 800 persons were present who had either brought presents or come to condole with him in his sorrow. He supplied the crowd with food for two days, but failed in many cases to give sleeping accommodation! We had a meeting the evening I arrived, and another at the grave the next day. We wanted much to have one in the house before leaving for the grave; but the work of fixing the coffin, and the noise of the crowd made this impossible. When it became known that Mr. Li would not receive incense, or anything with idolatrous connections, and that there was no tablet for the visitors to bow to, many became

nonplussed as to what presents they should bring, and what they should do in the house. He had of course to contend with much petty persecution and ridicule. Some even objected quite openly in his house to the introduction of such novel ceremonies in the place of the long established customs. He, however talked quite sensibly with them and gave reasons for this new departure which could not well be disputed. This testimony to Christianity in the presence of practically the whole district will be much talked of, and we trust, bear fruit in due time. It was stimulating to hear him tell of the gradual opening of his mother's mind towards Christianity. Last year, she was much troubled that he should be deceived by the foreign religion. But the change it effected in his own life, and the affectionate attention he bestowed upon her produced in her a changed attitude of mind towards it. When I was there last December her fears both of the foreigner and Christianity had quite disappeared. She sat with me several times, and talked much of Christianity. She also accepted an invitation to spend a month at the Mission House, and had actually made some new garments to wear on that occasion when she was called higher.

I reached home again on Friday evening March, 1st. On the Saturday, 12 or 14 men from Meitan and Lungchuen arrived to attend the yearly meetings. These

commenced on the Sabbath and continued till the following Thursday noon. We had previously prayed much that the Lord would make them a means of much spiritual help to all who should attend. This we believe He did in a manner far exceeding our expectations. The Holy Spirit was present at each meeting in great power, speaking loudly to the consciences of many. On the Monday evening 23 persons stood up and expressed their desire to become Christians. About 15 others did the same on Tuesday; and on Wednesday quite a score of men and women testified to having received blessing. These also expressed their determination, by God's grace, either to become Christians, or serve God more faithfully. As a result of the meetings 24 new names are added to the enquirers' list. They were brought to a close on Thursday by a baptismal service when four men in

baptism gave public testimony to having become Christians. Three of these belong to the city—one of whom is a B.A., and one is of Meitan. After this service we gathered around the Lord's Table when the four new members were formally received into the Church. It was an impressive service—one in which all present were deeply conscious of God's presence. One's heart swelled with emotions of gratitude at the Lord's gracious presence and the great blessing and encouragement He was giving us. Friday was occupied discussing business and Church matters in connection with city and country work. The men from Meitan and Lungchuen returned home the following Monday. We think they have a much more intelligent grasp of Gospel truths and a stronger faith in Christ, which, we hope will enable them to live lives more consistent with the Truth than some have done in the past.

Progress in the Work at Wen-chow.

FROM ANNUAL REPORT BY REV. GEORGE H. SEVILLE.

THIS has been a year of testing. With the testing has come the strengthening, according to promise.

Many times we have been conscious that by your "helping together on our behalf by your supplication," the evil one has been foiled. Where he has seemed to triumph, we believe it will prove in the end to be but a seeming victory, working together with the rest of the "all things" for good. So, "thanks be unto God, who always leadeth us in triumph in Christ, and maketh manifest through us the savour of His knowledge."

For the Wen-chow Church, will you ask that they may *live* according to God and that they may *give* according to their power, yea and beyond their power. We realize the importance of self-support yet feel it must come as an outward showing of an inward growing.

OUT-STATIONS

Statistics do not always give a true picture of the work. For example no baptisms are reported from Doa-k'ae, yet a new preaching place has been opened in the district during the year; there seems to be real growth. Shie-sa has been at the lowest ebb, apparently, until within the last few weeks, when we began to see evidences of answered prayer. Not many stations have shown other than ordinary increase, save Iung-ko-dzie. In and around Ts'oa-diu there is such a spirit of inquiry that Zing-tsung, the native helper, who has a large place in the affection of the people, can scarcely care for both members and inquirers. On communion Sabbaths more than 300 gather in the chapel there. A new preaching place has been opened near Ts'oa-diu. The work is growing in the South Gate district, where many new faces are seen in the congregations and another new preaching place has been opened. There has been less encouragement in the Inner No-ch'i. Some have been baptized but other inquirers have stopped coming.

BAPTISMS.

This year there have not been quite so many examined

for baptism. We are thankful for the 83 that were accepted and baptized, and pray they may witness daily to Christ's keeping power. The whole number of communicants now is 892.

DEATHS.

A number of the Christians have died this year. Two of the gaps thus made will be hard to fill. Ah-lie, a deacon and voluntary preacher, was one of the most spiritual, sensible and reliable of the O-dzing members. Ch-ang-koe-pah, though not a preacher, was a great help in the He-ue-so church, one whose influence was needed. Nearly all the others were aged ones who were looking forward to resting from their labors.

BACKSLIDERS.

Some of these have passed away, and apparently without having repented. Others have been coming to the services and show signs of reawakened life. You will sorrow with us in the adding to the list of fallen ones, four new names.

CHAPELS.

For some time the city chapel had been too small for those attending the monthly communion service. This year the ordinary Sabbath congregation grew too large to be packed into it comfortably. An addition seating 300 was planned and built for a trifle over Mex. \$1,200 (Gold \$600), the Wen-chow church giving \$500 of this. Rededication services were held Dec. 16, our annual Harvest Home Day. The congregation in the morning tested even the new seating capacity: the chapel-keeper reckoned that nearly a thousand persons were present. In the afternoon a Children's Service was held, one feature of which was special hymns sung by the boys and girls of the school.—Progress has been made in providing a chapel for the Outer No-ch'i. Enough money has been promised to pay for purchase of property, when a suitable one can be found. It is to be hoped this can be arranged early next year (1907).

CONTRIBUTIONS.

The amount of money given this year, \$1,063.94, while smaller than that given last year, really means better giving. For one thing, last year one man's large contribution to the Bah-zie chapel increased the total largely. This year there has been no one large gift of the sort, but an increase on the part of many. Again, the giving this year has been in the face of famine prices for food. Through a large part of the year, a load of rice cost from \$4.50 to \$6 as against \$3 formerly. It has been a year of privation and pinching for many. Next year prices will be higher, at least until the July harvest; if that is a good one it will afford some relief.

CHRISTIAN ENDEAVOUR.

Lately the interest in the meetings has not been so keen, but we are praying that a quickening may come soon. Several of the Endeavorers are showing marked ability in speaking. May the Spirit Himself separate these, or others, to the work of the ministry.

PRINTING OFFICE.

This year, in addition to the monthly magazine, Sabbath School text cards, etc., a Romanized hymn book has been begun. Mr. Searle, of the Shui-an district, is helping in this, and has edited the magazine since Miss Stayner's illness. A Wen-chow business man desires to

purchase the press and outfit. If the sale takes place, arrangements will be made for the printing of the romanized magazine and books. As the purchaser means to employ our printer, the Romanized work will suffer no interruption. One reason for considering this change was the size of the missionary force. The growth of the Church makes it imperative that we have more workers, especially for the work of teaching.

TRAINING SCHOOL.

We are still praying about the matter of a Bible Training Institute for preparing preachers and teachers who have shown fitness and other marks of God's call. Will you ask that all arrangements may be according to His plan and for His Glory?



A COUNTRY SCENE.

A Letter from the Famine District.

FROM REV. A. R. SAUNDERS.

THE first item in this letter must be about the prevailing famine in the north of this province, and we would ask you to praise our God who has so far supplied all the needs of the Christians in the An-tong district, and who, we are quite sure, will yet supply as long as any need for help exists. We desire also to send our hearty thanks to all the dear friends who have entrusted to us this ministry, and we hope to give in our next letter a statement of receipts and expenditures that you may know how the money has been used.

During the month of February, after we had seen George and Nellie off to Chefoo once again, we went direct from Shanghai to An-tong to see for ourselves more of what the conditions were and if anything further could be done to help the mass of suffering heathen people. With the help of two C.I.M. brethren who came up at that time we were able to render very material help to the Shanghai General Relief Committee by organising relief works, by which 4,000 people are now earning wages to support their families. As we decided that only one man in a family would be allowed to work, you will see that two thousand families are benefited by this.

We saw only too plainly that whilst the Committee in Shanghai was conferring an inestimable boon on the district by sending up flour to be sold at exceedingly low prices, the financial help by the Government on which the action of the Committee was based was altogether inadequate, and most of the needy people had not the where-with-all to buy the flour. This led us to organise relief works on behalf of the Shanghai Committee, and with the most hearty co-operation of the official and the gentry.

You will be glad to learn that the season so far has been most favourable for the wheat that was sown last autumn, and we are hopeful that the greatest severity of the famine may be over by the end of June. Very many of the people were not able to sow wheat, and for them there can be no harvest till November, so some relief will have to be given till then. We have sent up money for the purchase of seed for the Christians, and they are also earning their relief by re-building the two mud Chapels that were destroyed by the floods last year and by paving the mission compound.

During the past quarter we have visited all our sta-

tions and out-stations with the exception of Tai-hsing, but we are glad to say that Miss Henry has been spending a considerable time there. We have just returned from a visit to Lai-an in the neighboring province of Gan-huei, to take up the general oversight of the work there during the furlough of Mr. and Mrs. Best. Does it not call for very earnest prayer for more laborers to hear that these dear missionaries could not go on furlough unless some one, like ourselves with hands more than full, took the general oversight during their absence.

During the months of January, February and March we spent 55 days away from Yang-chow, have travelled 3,423 *li* (1,141 English miles), and the following places have been visited—Shanghai once, Chin-kiang twice, Tsing-kiang-pu twice, An-tong twice, Kao-yu twice, Lai-an once and North Tai-chow once. In addition to these visits to centres where we have either a station or out-station we have preached the Gospel and sold Christian literature in many other places, including several seldom, if ever, visited by the foreign missionary.

We cannot report any fresh baptisms for the past three months, and we are sorry that we have lost three Church members by death—two at Tsing-kiang-pu and one at Yang-chow (South Gate). Theirs is the joy of being forever with the Lord, but our numbers are so

small we can ill spare them. One of them was a very old lady of over 80, and the other at Tsing-kiang-pu was one of the two deacons of the church there. The one at South Gate of Yang-chow was one of the five baptized there last year.

For Kao-yu we would again enlist your prayers. One business man who has been out of fellowship for some years has at last come to the point of acknowledging his sin to us—gambling—and as he feels his own powerlessness to grapple with the enemy we have hope that he will learn to altogether rest in Jesus for victory. Some time ago he wished me to open an out-station, the entire expense of which would be his, but at the time I felt that he was seeking in this way to calm his conscience and I declined his offer. He now sees that I was right, but if he gets right with God we shall be very glad if he will do this.

The Girls' School is overcrowded with its 23 pupils, and the need for more enlarged premises becomes more pressing as the months go on. We are hoping to buy more land adjoining the present building, and we ask your prayers that our Father may very soon provide the funds necessary to put up the additional buildings. The Boys' School, at present under Dr. Shackleton's care, is steadily growing, and there are now nine pupils.

Tidings from Ho-tsin, Shan-si.

FROM MISS ELSA C. JOHNSON.

DURING the first part of October we had our usual autumn conference. Over one hundred church members and enquirers came, and the Lord's presence was manifest in our midst. Many stood up, at the close of the conference, and confessed their sins and shortcomings; they also said that they wished to work for the Lord this winter. The men together promised to give one hundred and seventy-five days to visiting places in the next county, where the Gospel has seldom been preached. They also contributed money to defray the expenses. When the women heard this, they too expressed their desire to do something for the Master; so it was decided that the city women should work in the city and nearby villages, and those living in the country should visit in their own and neighboring villages. They together promised one hundred and forty-five days' work. I have been much cheered to see the pleasure they have taken in this work. Those who promised ten days have given twenty. As our women have unbound their feet, it is easier for them to go about. The men have also done faithful work in the next county, preaching and selling books. In one place, they were awakened in the middle of the night by some who had heard them the day before, and they were asked to go to a house in the vicinity to tell more of the wonderful story. In another place, one man was so pleased with what he heard that he would not allow them to stay at the inn, but opened his own house to them.

One month I had ten women stay with me, to break off opium, and with them I had a most encouraging time. With the exception of one, they were very willing to learn about the true God; and upon their departure, I had reason to hope about a few of them. Some time after these opium patients had left, I was out on a visitation of the villages. As neither the man I had with me nor I was acquainted with the road, we went very far out of our way one day. We went up and down such great gullies and passed through several villages during the day, and only toward evening did we arrive at the right village, and then we were completely tired out. I could not understand this, especially as I had prayed much in the morning that the Lord would guide us the right way, and had felt I had the assurance that my prayer was answered. But the Lord soon let me know why He had led me thus.

The next morning just as we were finishing morning prayers, an old man arrived from one of the villages I had passed in my wanderings the day before, and asked me to go back. Three of the women who had just broken off opium lived there, and one of them had not been able to sleep all night, she was so troubled lest they would not be able to catch me before I left for the city. I need hardly say I was only too glad to go back to them, although it meant having to cross three more deep gullies. But I was well repaid; the Lord had great joy in store for me. These women had been worshipping the

true God as best they knew, since they had returned. They came together every day to sing hymns, pray and repeat the Bible verses which they had learned by heart while with me, and one of them had unbound her feet. As soon as she reached home, she said to her two sons and daughters-in-law, that now she had learned about the true

God, they must not expect her to worship the false any more. I went away from this village with a heart full of praise to God, and feeling that His ways are right, even though they sometimes seem to be the contrary to us. Had I not lost my way that day, I would not have had this encouragement.

Report from Ping-i Hsien, Yun-nan.

BY MR. W. J. HANNA.

AS we begin the review of another year our thoughts involuntarily turn to the message given to Ezekiel concerning those to whom he was sent to preach, "For they are hard of face and stiff-necked. . . be not afraid of them neither be afraid of their words. . . nor be dismayed at their looks though they be a rebellious house, thou shalt speak My words unto them whether they will hear or whether they will forbear; for they are most rebellious." We cannot speak of the year 1906 on the whole as having been an encouraging one although it was not without its encouraging features. So little after all seems to have been accomplished, so slight an impression made upon this stronghold of wickedness.

Among those whom we reckoned as enquirers during 1905, two were baptized, to our great joy, in June, namely Messrs. Chen and Shen, both old men over 60 years of age, thus bringing the number of our little flock up to three. We have been sorry however that our first Christian, Mr. Lew, has taken a backward step in marrying a heathen wife and thus placing himself under discipline. We had hoped that he would prove an effective evangelist but the desire to make money has proved a snare and led him to go into business to the detriment of his spiritual life. Please pray for him that he may soon be restored and his wife saved. Another enquirer, Mr. Chen, the college gate-keeper, gave up the opium habit early in the year and has shown a real desire for spiritual food; we believe he is trusting in Jesus as his Saviour.

Mrs. Shen, wife of our church member, though over fifty years of age and not able to read, has obtained a clearer grasp of the Truth during the past year, and in October broke a vegetarian vow taken over forty years ago. When the merit supposed to have been accumulated during this time be taken into consideration it will be seen that this was no easy thing for her to do, but she is coming to know the joy of trusting in Christ's merit alone.

In spite of the large number who have been helped with medical treatment, the interest in the Gospel on the part of the women is not as real as we could have desired. They appear to have little concern beyond the every day struggle for existence and no thought of the value of their own souls.

Mr. Stone, who has been our teacher for two years and who gave much promise a year ago, has made no progress in spiritual things. While thoroughly understanding the Gospel and willing to recommend it to others, he himself is not prepared to share the reproach of Christ. During

the year he has taken another vegetarian vow "to recompense his deceased father's love." Oh, that he might repent and recompense his Heavenly Father's love in the gift of His Son! There are but few others who have given evidence of any desire to flee from the wrath to come.

Frequent visits have been made during the year by our fellow worker, Mr. Fleischmann, to all the surrounding markets at which Scripture portions have been sold and tracts distributed. Our own itinerations have been limited to one or two visits to villages within a day's journey of this city, and in April we spent three days with the friends in Chuh-ting.

In May, building operations were begun on the new property purchased last year. First to be erected was the street-chapel and chapel-keeper's rooms, later the main chapel and class-rooms including up-stair rooms for Mr. Fleischmann. This work required one's constant and careful supervision especially because of the inefficiency of Chinese workmen. It was not until October 24th that we were able to celebrate the opening of our chapel; on this occasion we had the able assistance of Mr. Allen of Chuh-ting who preached the first sermon in this House of God. All the officials and gentry of the city showed friendly interest by attending in person and were entertained as befitted the occasion. The new chapel seats about 100 persons while the class rooms afford better facilities for Bible study with the Christians, classes for children etc. The street-chapel is open several evenings each week for the preaching of the Gospel to any who may care to come in. During the months of November and December our new premises were taxed to accommodate all who wished to rid themselves of the opium habit: in all some fifty or sixty were cured and large numbers are planning to break off the habit, with our help, during their New Year's holidays which begin on February 15th.

In conclusion we desire to record our gratitude to our gracious God for His abundant love in the midst of isolation and loneliness, and for the supply of all our needs during another year.

We seek a renewed interest in your prayers on our behalf, and on behalf of the work in this stony corner of His vineyard.

Everything is providential in God's world, and since little things make the most of life, in little things we are to find constant providential delight and discipline and duty.—*M. D. Babcock.*

Tidings from the Provinces.

News Notes.

Letters from Mr. James Stark, Shanghai, giving the latest news from the field.

On the 26th March we had the pleasure of welcoming Mr. Sloan and Mr. Cecil Polhill from England. A few days later Mr. Sloan left us to attend a Conference of Kiang-si workers at Nanchang. Nineteen missionaries were present, and the meetings, we learn, were most helpful, Mr. Sloan's spiritual ministry being much appreciated. We look forward to renewing our fellowship with him here to-morrow.

Mr. Cecil Polhill, with his brother who arrived from Si-ch'uan two days subsequently, left on the 30th March for Japan to be present at the Student Federation Convention in Tokio.

On the 6th, the Rev. A. O. and Mrs. Loosley, with their two children, sailed on the N.Y.K. S.S. "Aki Maru" for U. S.A. on furlough.

We are very busy in view of the approaching Centenary Missionary Conference, and the Council and other C.I.M. meetings which precede it. Arrangements are now well forward, and we are beginning to welcome delegates from the more distant provinces.

Mr. Hoste returned from Shan-si two days ago, having been prospered in connection with the special Church matters which called for his presence there.

We have not received much news from the famine stricken district recently. Messrs. O. Burgess, A. Gracie, R. A. McCulloch, C. J. Anderson, C. Jensen, W. E. Tyler and H. J. Mungeam are all in the An-tong and Tsing-kiang-pu districts, engaged in the distribution of food stuffs, and in the superintendence of relief works on which about five thousand men are employed. Our friends are all greatly pressed, and I presume find it impossible to secure leisure for writing reports of what is being done.

Since the date of my last letter we have received news of 108 baptisms from different parts of the empire.

From several stations news of trials and difficulties in the work reaches us. Inconsistency in conduct bringing reproach on the cause of Christ, and failure to appreciate the spiritual character of the Church have brought sorrow to the hearts of some of our fellow-workers in the interior. But God is manifestly working

by His Spirit in the lives of men, as is shown by the following gleanings from the correspondence which has been received from the provinces.

Mr. H. F. Ridley writes cheerily of the work at Si-ning Kan-suh. At a helpful meeting held at the Chinese New Year season, fourteen persons signified their desire to be baptised this year.

Several of the Christians, he tells us, are earnest in telling out the Gospel, and there is prospect of a bountiful harvest, especially in the villages.

Mr. A. B. Lewis, who has been visiting Mien Hsien, Shan-si, during the absence of Mr. and Mrs. Goold, reports that the son of an official has destroyed his ancestral tablet, and manifests much interest in the Gospel.

Mr. August Karlsson writes that, with Mr. Olson, he recently conducted a fortnight's Bible School for Christians and enquirers, in T'ien-ch'eng, Shan-si: many people attended, and the Lord's presence was felt. At the close three men—a merchant, a tailor, and a pharmacist—were received into the Church by baptism. Mr. Karlsson and Mr. Olson daily preached in a temple, which a Mandarin had offered for the purpose. Thousands of people heard the message of salvation, and 1,800 Gospels were sold in three days.

Miss I. W. Ramsay asks prayer for an enquirers' class at Ch'ong-k'ing, Si-ch'uan. Two women seem to be trusting the Lord, and prayer is asked on their behalf that they may be established in the faith, as also on behalf of a woman who has put away her idols, but is poor and has many temptations.

The Rev. C. H. Parsons writes that two men at Wu-shan, in the same province, have become interested in the Gospel on hearing it for the first time.

Mr. W. J. Embery reports that another "Heaven and Earth" tablet has been burnt by a shop-keeper in Ta-li Fu, Yunnan, as also an ancestral tablet by a woman from the country. In this station where so little fruit has been gathered, a convert was lately received into the fellowship of the Church on the confession of his faith, which has been a great cheer to the workers.

Mr. T. Windsor writes that, at Tsen-i Fu, Kuei-cheo, at the yearly gathering recently held at the station, thirty-eight persons stood in token of their desire to become Christians. At the close of the

meetings four men were baptised and formally received into the Church. Much prayer had been previously offered to God, and Mr. Windsor tells us that the converts from two out-stations left for their homes with a more intelligent grasp of the plan of redemption, and with a stronger faith in Christ to enable them to live Christian lives amid their difficult surroundings.

Mr. J. L. Rowe, who accompanied Mr. W. S. Horne and Mr. W. E. Tyler on an evangelistic tour in the district of Kan-chow, Kiang-si, sends an encouraging report. The Gospel was illustrated with magic lantern views, and in all about 3,500 people were admitted by ticket to the services held. A large number of these had never before heard the message of salvation.

Mr. W. E. Entwistle writes that he has just had a most successful book-selling journey. The return journey covered 200 li, and he sold in Hoh-shan and district, An-huei, seven New Testaments, ninety annotated Gospels and Acts, fifty Old Testament portions, fifty cartoons of the Prodigal Son, and a fair number of books and tracts. These are most creditable returns, when it is borne in mind that he was absent from his station only six days, four of which were spent in actual travelling.

Thus, amid the apathy which is manifested by multitudes in all parts of the empire, God is giving tokens of encouragement to strengthen the faith of His servants who labour for Him on the field, and to stimulate the prayers of those who intercede on their behalf. There is a spirit of expectancy abroad among our workers, which is justified by the results of the past, and the present general aspect of the work.

Cheh-kiang.

FENG-HUA.—Another year has passed and one which has meant much to the writer, for in it he began missionary work in earnest. Not that one has accomplished as much as had been hoped for, either in language or work, still much time was put in on both.

One month in the summer was spent away from the station on account of sickness. That month was to have been given over to the study of Chinese, but health would not permit such a course.

During the year some twenty visits were

made to outstations besides the itinerations among the villages. Having a good horse the most of the time greatly helped in being able to keep up visits to outstations. But a few weeks ago the horse was poisoned in a village. So one is back to walking again.

During the year there has been a slight increase in attendance at Sabbath service. While many things there have been to discourage, still many others have rejoiced our hearts. During the year nine persons have been received on confession of faith in the Lord Jesus. One of these members is an old lady sixty-two years old who believed the Gospel the first time she heard it. She has gone steadily on and is a constant source of joy to our hearts. She stayed on our compound for four days learning to read Romanized. Day after day found her with her primer, sitting in the sun, seeking to get the different sounds. She would slowly spell out the words and get us to tell her the sound. "I can't learn it," she would say and then she would pray and try again. She has "advanced on her knees." In spite of her weak eyes and advanced years she is determined to learn to read her New Testament. And will not our Father reward such zeal and faith as this? The other converts have gone on slowly and we trust they may continue to grow in grace and the knowledge of the Lord Jesus Christ.

During the year two new places were opened for services. There were large gatherings at each event. This now makes three outstations besides the city, and two preaching halls where the Gospel of the Lord Jesus is being proclaimed. Another place will soon be opened some seventeen miles from Feng-hua city. Sabbath services are held in the city and three out-stations, while on Tuesday, Wednesday and Thursday evenings, and in some cases, afternoons, services are held in regular places. We trust that in this way many will hear the Gospel. In one village there are quite a few women who want to "learn the Gospel" not that our district is "waiting with open arms for the Gospel"—for such is far from the case—still some are eager for the Gospel. The great mass of people will say the Doctrine is very good and profitable, but beyond that stage many of them never get.

Some things we would ask definite prayer for. We trust this letter will fall into the hands of those who will remember us and our work constantly at the Throne of Grace. Will you remember,—

1. Our Christians—that they may grow in grace and witness a good confession for Jesus.

2. Our enquirers—that God's Spirit may lead them to know Him whom to know is life eternal.

3. The native helpers—that they truly may be men of God and used mightily by His Spirit.

4. Us whose lot has been cast among this people who sit in darkness and the shadow of death—that we may be kept living close to Him who is the Head of the Church and that we may "minister as good stewards."—(*Rev.*) *W. A. McRoberts.*

Miss Waterman writes from Tsing-kiang-pu:—"I am giving out large quantities of condensed milk daily to sick people and babies. There is a good deal of famine fever, smallpox and diphtheria."

Mr. Burgess writes from An-tong that he is employing eight thousand men, feeding forty thousand and spending between twelve and thirteen hundred Mexican dollars per day.

Monthly Notes.

ARRIVALS.

March 5th, at Shanghai, Mr. and Mrs. F. H. Rhodes and child (returned), Misses E. Wallis, W. Hingston and C. M. Harlow from England; Miss T. Hattrem (returned) and Mr. P. Hole from Norway.

May 2nd,—at Seattle, Rev. A. O. and Mrs. Loosley, from Shanghai.

DEPARTURES.

February 22nd, from Shanghai, Mr. and Mrs. R. W. Kennett and two children for England; also Mr. and Mrs. C. N. Lack and three children for Australia.

February 25th, from Shanghai, Dr. G. A. Cox for India.

March 2nd, from Shanghai, Mrs. A. L. Shapleigh for North America.

March 4th, from Shanghai, Mrs. G. A. Cox for India; also Misses H. A. Gough, A. Slater and A. I. Saltmarsh for England.

March 18th, from Shanghai, Miss M. E. Cox for India.

March 23rd, from Shanghai, Mr. and Mrs. J. S. Orr and three children, Mr. and Mrs. C. F. Blom for England; also Miss I. M. A. Ellmers for Germany, and Miss G. S. Andersen for Norway.

BIRTHS.

Feb. 11th, at Kia-ting, Si-chuan, to Mr. and Mrs. B. Ririe, a daughter (Williamina)

Feb. 15th, at Si-an, Shen-si, to Mr. and Mrs. W. Hagqvist, a son (Karl Valdemar).

Feb. 16th, at Ningpo, to Mr. and Mrs. A. Gracie, a son.

Feb. 21st, at Nan-chang, Kiang-si, to Mr. and Mrs. A. Seipel, a daughter (Lydia Jemima).

Feb. 21st, at Tsin-uin, Cheh-kiang, to Mr. and Mrs. R. Rohm, a son (Johannes Arthur).

March 4th, at Ping-yang, Shan-si, to Mr. and Mrs. H. Lyons, a daughter (Janet).

March 11th, at Shanghai, to Mr. and Mrs. J. Stark, a daughter (Constance Winifred).

DEATHS.

1906.

Nov. 13th, at Si-ning, Kan-suh, Alfred, second son of Mr. and Mrs. H. F. Ridley, from scarlet fever.

Nov. 20th, at Si-ning, Kan-suh, Norman French, youngest son of Mr. and Mrs. H. F. Ridley, from scarlet fever.

Dec. 26th, at Dufbo, Sweden, Mrs. E. Folke, from inflammation of the lungs.

1907.

Feb. 14th, at Nan-chang, Kiang-si, Evert Mauritz, second son of Mr. and Mrs. A. E. Thor, from pneumonia.

Feb. 19th, at Ningpo, infant son of Mr. and Mrs. A. Gracie.

April 12th, at Ping-ang, Shan-si, Isabel May, daughter of Rev. and Mrs. W. P. Knight, aged eight months, from pneumonia.

Recent Baptisms.

1906.

SI-CHUAN—

Ying-shan	1
Kuie-cheo Fu and out-stations ...	10
Pao-ning	5
	16

Previously reported 3,581

Total... 3,597

1907.

SI-CHUAN—

Hsu-ting out-stations.....	37
Kia-ting out-stations.....	4
Pao-ning out-stations.....	17

KIANG-SI—

Iang-keo and out-station.....	12
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CHEH-KIANG—

Feng-hua out-stations.....	2
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72

Previously reported..... 60

Total... 132

Editorial Notes.

THE services of Mr. George Miller, in the north-west of Canada, and, more lately, in the middle-west of the States, have been much appreciated. Mr. Miller has had many openings for meetings and he has been greatly blessed of God as he has taken advantage of these. Our brother has now returned to Toronto which he will make his centre during the summer. Friends in Canada who may wish his services may address him direct at the Mission Home in that city.

In the last month we have lost the services, in the editing of this paper, of Miss L. G. Albertson who has served us in this capacity for some three years past. Those who have read the paper know how well Miss Albertson has fulfilled her task. Our sister has left us to be with and care for her invalid mother. We are grateful to her for all her loving service in connection with the paper and trust that God's blessing will follow her into her new service for Christ. May we ask that prayer may be offered for Miss Albertson; and also that another equally efficient helper may be raised up in her place.

In addition to the above we have suffered another serious loss. Mr. J. F. Broumton, who has been residing with us for some time in the Home in Toronto, and has been caring for our financial department there, has gone to England. Mr. Broumton has had a serious illness, and he finally felt that the climate in England might be more beneficial to him than that of Canada. Before he left us he was decidedly better, and his improvement was so marked that it gave us hope that he might be speedily and fully recovered. We shall miss the effective ministry of our brother for he has been a help and a blessing to us. May his life be long prolonged, and may he be increasingly blessed and used of God.

We are expecting the arrival in Toronto, in the near future, of the Rev. Arthur Polhill. This friend first went out to China in 1885, as a member of the well-known "Cambridge Band." He is now returning home to England on furlough and for family reasons. While he is with us, he will be willing to take meetings, and we shall be thankful to arrange for such in his behalf. Mr. Polhill will spend the first portion of his time at and near Toronto, and will then visit us at our eastern centre, Philadelphia.

Next month, we purpose issuing a number commemorative of the Centenary Meetings held in Shanghai, from March 27th to May 7th. These meetings proved most inspiring. They were largely attended, and were very practical, the themes discussed covering a wide range of subjects, such as the Chinese Church, the Chinese Ministry, Education, Evangelistic Work, Woman's Work, Christian Literature, Medical Missions, Comity and Federation, and the Translation of the Scriptures. It is an interesting fact, while the Conference was in session, that a continuous prayer meeting was being held in a room above the Conference Hall. To this meeting may be traced much of the blessing which was realized in the various sessions. It will be impossible, of course, to publish all of the addresses delivered, but we hope to give a sufficient excerpt from these as to present a fair idea of what the meetings were in scope and in meaning.

It has been reported somewhat broadly that the Mission refused to take part in helping the famine sufferers, with the exception of those connected with the Mission stations. We should like to correct this statement. The Mission did refuse to be identified with one Famine Relief Committee, which was pledged to do no evangelistic work in connection with its service of relieving physical distress; but it willingly served in connection with other Committees not so pledged, and finally, it set apart as many as twelve of its missionaries for the direct work of distributing relief, most of whom are still laboring in this service. In connection with the above statement, allow us to notify our readers that there is not much need now, of further money supplies in behalf of the sufferers, for the new crops will soon be reaped, and the supply of funds on hand in China will be almost sufficient to provide for the sufferers until that time.

The Chinese Government has issued another edict, relative to the buying and selling of opium in the Empire. It is addressed to the "Viceroys, Governors and Tartar Generals," and it enjoins them to see that their subordinates do their duty in carrying out of previous edicts. Its closing words are striking, and go to show that the Government is in earnest. It says: "Let there be no subterfuges to deceive us in the matter, so that we attain our greatest desire to protect from harm, and to show kindness to our subjects by stamping out a deep-rooted and dangerous habit." In view of all that is taking place in China for the extermination of the opium habit, many influential Christians in England, such as the Bishop of Durham, the Bishop of Liverpool, Lord Kinnaird, Lord Overtoun, Lord Polwaith, Mr. R. C. Morgan, Mr. Thomas Spurgeon, and Rev. H. W. Webb-Peploe, issued recently, a "Call to Prayer", laying upon the hearts of the Christians in England to plead with God that the opium curse may be brought to a speedy end. Americans and Canadians ought to take up this plea. What is England's responsibility in the matter, so far as prayer is concerned, is our own. Indeed, all Christians everywhere should never rest from praying till God, if it be His will, has graciously put to an end this iniquitous traffic, and has rescued the Chinese from this awful evil which threatens them as a nation.

"I am not ashamed of the gospel of Christ." (Romans 1: 16.) What a splendid task is that of the missionary, be he at home or abroad. He is dealing with a Gospel which is the "power of God unto salvation", no matter where he is, no matter how difficult the field. The Rev. R. Griffith-Jones has put the matter thus: "Taking the broad results of missionary effort all over the world, we have conclusive proof that Christianity can lay hold of men in all stages of savagery and animalism, and transform them into new creatures; that there is no kind or quality of civilization which it is not capable of permeating and ennobling; and that when older faiths and social systems are tottering to their fall, it is the one thing which preserves and redeems individuals and races from certain decay and dissolution." The religion of Jesus Christ is not a religion; it is *the* religion, the only hope of the world. Let us then esteem it, believe in it, and propagate it; and let us never be ashamed of it.

CHINA'S MILLIONS

THE CHINA CENTENARY MISSIONARY CONFERENCE

Celebrating the Completion of One Hundred Years of
Protestant Missionary Work in China.

FROM April 25th to May 7th, 1907, there was held in Shanghai, a Conference of Protestant missionaries gathered from all quarters of the Chinese Empire, representing the various missionary Societies now engaged in work in that country, and which are connected with some eighty different Christian denominations.

familiar with the points to be considered and argued, having no need to judge precipitately in any matter brought before the Conference.

The subjects were of a very essential character, and close attention, as well as constant attendance, was given by the delegates, who, with some visitors also having tickets to the Conference, numbered eleven



MISSIONARIES WHO HAVE BEEN FORTY YEARS AND MORE IN CHINA PRESENT AT THE CENTENARY MISSIONARY CONFERENCE, SHANGHAI.

- | | | | |
|---------------------------|----------------------------------|---------------------------------------|---|
| 1. Rev. J. Macgowan. | 7. Rev. R. H. Graves, M.D., D.D. | 13. Rev. J. B. Hartwell, D.D. | 19. Mrs. Jenkins. |
| 2. Rev. W. D. Rudland. | 8. Rev. J. J. Meadows. | 14. Rev. W. A. P. Martin, D.D., LL.D. | 20. Ven. Archdeacon A. E. Moule, B.D. |
| 3. Rev. H. Corbett, D.D. | 9. Mrs. J. Jackson. | 15. Rev. J. W. Stevenson. | 21. Ven. Archdeacon E. H. Thomson, D.D. |
| 4. Rev. H. H. Lowry, D.D. | 10. Rev. C. Goodrich, D.D. | 16. Mrs. T. P. Crawford. | 22. Rev. C. W. Mateer, D.D., LL.D. |
| 5. Rev. T. Bryson. | 11. Miss H. Noyes. | 17. Mrs. H. C. Kip. | 23. Rev. J. M. W. Farnham, D.D. |
| 6. Rev. J. Wherry, D.D. | 12. H. V. Noyes, D.D. | 18. Rev. H. Jenkins. | 24. Mrs. Farnham. |

These men and women assembled after months of prayerful, laborious preparation, to make the occasion not one of mere jubilee, but of most serious and far-reaching value in their immediate and future work. Topics for discussion were chosen long before the Conference assembled, committees developed and prepared these topics in papers delivered to the delegates before the date of meeting, so that all who attended were

hundred and seventy. The General Conference of 1890 contrasts with this in having an attendance of only four hundred and forty-five, while the first Conference of this sort brought together no more than one hundred and forty-two.

The meetings were held in the Town Hall and in the newly completed Martyrs' Memorial Hall of the Shanghai Y.M.C.A., principally in the latter. This Mem-

orial Hall had been erected to the memory of those who had laid down their lives for Christ in China, and at the formal dedication of it, occurring Sunday, May 5th, in the midst of the Conference, some two hundred Chinese men definitely accepted Christ as their Savior.

While much prayer had been made previous to the Conference, from many parts, not only of China but of all the world, asking for the Holy Spirit's guidance in all its deliberations and acts, prayer did not cease at its convening. During each day of the meeting uninterrupted prayer ascended, for, one by one, when they

might, various members slipped out from the Conference itself to join for a season the small, ever-changing band of praying people gathered in a room above the hall, where from morning till night supplication before God continued.

Knowing these things, we may be the better prepared to understand the results attained in this remarkable assembly, brief reports from which we are able to present through members of the China Inland Mission who were present and in most cases were members of the committees presenting the subjects.

The Shanghai Conference—A General Survey

BY MR. WALTER B. SLOAN

THE great Shanghai Centenary Missionary Conference, so long anticipated, so much prayed for, is now over. That the consequences of these days of careful and prayerful consideration of the problems of the work in China must be far-reaching it is impossible to doubt.

The Conference opened with a large reception in the Town Hall, given by the Shanghai Missionary Association. Dr. J. C. Gibson, of Swatow, and Dr. Arthur H. Smith, having been elected Chairmen of the Conference at a previous business meeting, were both on the platform, and, after the preliminary part of the meeting was over, Dr. Gibson took the chair. A few words of greeting were spoken by a Chinese pastor, representing the Chinese church in Shanghai, and Tao-Tai Tong, representing H. E. Tuan-fang, Viceroy of the provinces of Kiang-Su, An huei and Kiang-si, said a few words of greeting. The same official attended the session of the Conference at which the subject of the relationship of missionaries to the government was discussed, and he addressed the Conference, setting forth the view of missionary operations from the standpoint of the Chinese Government. Before the meeting closed, the delegates representing the home boards of the various missions each spoke briefly and expressed the interest of their various societies in the work of the Conference.

By the articles which follow, it will be seen that the programme was a very full one, embracing most of the important aspects of the work with which the members have at present to deal.

Probably the most striking feature of this great Conference has been the spirit of forbearance and unity which has been manifested during every session. It is needless to say that differences of opinion existed on many subjects, and while various speakers uttered their own convictions with perfect frankness, there was also the most generous recognition of the views held by others, and a manifest desire to yield in the things non-essential, with a view to arriving at unanimous conclusions.

For instance, on the first day the important subject of the "Chinese Church" was under consideration, and it seemed on the opening of the debate as though it would be impossible to reconcile various views and to adopt resolutions expressing the mind of the members of the Conference generally; but, after full discussion and brotherly consultation, great satisfac-

tion was felt at the afternoon session when the Conference unanimously passed the resolutions submitted by the committee, modified in accordance with the views which the debate had called forth. In looking back it could not but be seen that on this and on several other occasions, the unseen Holy Spirit of God had been most manifestly present, and had influenced the hearts and minds of the delegates, enabling them to arrive at conclusions satisfactory to all.

That China is going through a period of momentous change is evident everywhere, and it was inevitable that this should be seen in connection with the Centenary Conference. A significant illustration of the present attitude of the Chinese officials was given at a garden reception held in the grounds of the International Institute, when officials representing five of the leading Viceroyalties were present, and each spoke a few words expressing the greetings of the various Viceroyalties to the members of the Missionary Conference.

In addition to the delegates who officially represented the various home organizations, a large number of laymen from America and Great Britain were present at the Conference, and a reception was given by them to the members, which was very largely attended. The presence of these gentlemen in Shanghai at this time is expressive of a new movement which it is hoped will very largely influence the home churches to undertake the work of spreading the Gospel amongst the heathen with greater zeal and devotion. The fact of their being here has served to encourage the missionaries not a little.

Devotional meetings were held each morning for three-quarters of an hour. Meetings for prayer were also held each evening in the Union Church. That a great heart hunger exists amongst the missionary body recently gathered here is evident. These days of conference have served to increase the expectation of coming blessing, and as those who have been assembled again scatter to many parts of China, the desire and expectation will spread through the Chinese Church. That the Shanghai Centenary Conference will result in improved methods of work seems certain. That there will be a considerable increase of the missionary body is also well assured. But the greatest result of all will be reached when the blessing that God has given here shall spread and greatly deepen throughout the membership of the Chinese Church.

The Chinese Church

BY REV. ALBERT LUTLEY

THE first day of the Conference was occupied with the consideration of the present position and problems of the Church in China, as she faces the second century of Protestant missions in this land.

Deep thankfulness to God for His abounding grace in planting His Church in China, was the prominent note of the opening session. We were reminded of the fact that the first convert was baptized in the year 1814, and that fifty years ago there were barely four hundred communicants connected with all the missions then at work.

During the last half century the Church has repeatedly passed through the fires of persecution, out of which she has come purified and strengthened, and at the close of 1906 numbered about 200,000 communicant members, and a Christian community of about 750,000 persons. When we contemplate what these figures represent, and the great multitude who have finished their course in the faith and love of the Lord Jesus, and remember the many shining examples of faith, courage, patience and zeal in face of much opposition and persecution, we render humble thanksgiving to God, by whose grace they have been enabled to overcome.

These Christians are scattered over all the provinces of China, and it is through their consistent lives and earnest testimony that this great nation, with its 350,000,000 souls, must be won for the Savior.

One of the most hopeful features of the Chinese Church is the zealous, faithful witness-bearing of many of its members, and the fact that the Christians generally are beginning to realize their responsibility for the proclamation of the Gospel among their own people.

There is, however, a great door of service, both within the Church and among the great number who have already some knowledge of the truth, for men of special evangelistic gift, who shall in the power of the Holy Spirit go among all the churches, arousing the Christians to their duty and privilege, and also lead the many wavering to definite decision for Christ. Already the Lord has chosen and thrust a few men into this work, and two or three Chinese evangelists are being widely used in this ministry. We need to pray that God will raise up many more such men, both Chinese and foreign.

Another cause for encouragement is the fact that the churches are in many cases willingly taking upon themselves the support of their own pastors and places of worship. Many churches are already wholly self-supporting, and others are partially so. They are also taking an increasing share in the elementary Christian education of the young.

The growing spirit of independence manifesting itself throughout nearly the whole Church, while not without its serious dangers, is also full of hope and promise for the future, and if met with a generous

sympathy and cordial recognition on the part of the missionaries, will greatly extend the influence and power of the Church. The question of how this growing spirit of independence could be best met, and most wisely guided, received much prayerful attention. It was felt to be of the utmost importance that the relationship of the missionary towards the Chinese pastors and churches should be so adjusted as to allow the greatest possible liberty in the guidance and control of their own church affairs. At the same time it was believed to be most desirable that the missionary should have a seat on the governing bodies of the Chinese Church, so that by his experience, knowledge of the Word of God, and acquaintance with Church history in other lands, he may assist in guiding her in times of difficulty and danger that may threaten her. But however careful the missionary may be, the next ten or twenty years must almost necessarily be a period of considerable strain and difficulty, demanding much prayer, patience and forbearance.

The Spirit of God will, we believe, raise up men of spiritual power, such as the late Pastor Hsi, in increasing number. The relationship of the missionary to such men is one that will call for much prayer, humility and wisdom. It is probable that these men at first, through lack of experience and knowledge of the Word, may possibly be led into serious errors and mistakes, and the missionary will need to be filled with the spirit and love of Aquila and Priscilla, in order to exercise their delicate, but blessed and fruitful ministry. Then, again, it can scarcely be that ambitious and self-seeking men do not arise such as Diotrephes, loving to have the pre-eminence, and it will probably be from this class that the greatest danger will come, demanding the greatest patience, firmness and humility on the part of the missionary.

With a view to preparing the Chinese Church for the time when she shall assume full control of her own affairs, it was felt to be the imperative duty of the missions to make more adequate provision for the better training and instruction of the Chinese ministry: by the establishment of Bible Training schools and colleges, and by the arrangement of correspondence courses for the benefit of those who, being already engaged in the work, are unable to take advantage of the schools or colleges.

In our own C.I.M. meetings, previous to the general Conference, the need of establishing Bible Training schools in each province was carefully considered, and steps taken to set apart men for this important work.

The one thought that claimed the attention of the Conference above all others connected with the Chinese Church, was that of unity. Much prayer had been ascending to our risen Lord for months prior to the Conference, asking for a rich outpouring of His Holy Spirit, that the great missionary body in China might, by the melting power of the Spirit's presence, and a

mighty baptism of the love of Christ, be so fused into one, that all differences and divisions might be lost. These prayers have in a wonderful degree been answered; day by day the hearts of those assembled became more and more knit together in love; things that at first seemed difficult, or impossible, became easy. Honest convictions were respected, and no compromise with conscience or truth was suggested; yet almost unconsciously we were led to a deeper appreciation of our essential oneness in Christ, and each vied with the other in seeking to give expression to the true love and esteem that filled all hearts. Our differences began strangely to vanish away, and we were astonished to find how small and insignificant many of them had been, and we wondered that they could have kept us apart so long. It was felt by all that the unique opportunities before the Church of Christ in this great Empire, and the great forces arraying themselves against her, imperatively demand that we should sink all ecclesiastical and other minor differences, and unite in one great campaign for the conquest of this land for Christ.

After much prayer and careful consideration, a series of resolutions were practically unanimously adopted by the whole Conference, of which the following is the substance:—

I. We agree in unanimously holding the Scriptures of the Old and New Testaments as the supreme standards of faith and practice, and holding firmly the primitive catholic faith summarized in the Apostles' Creed; we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life and calling men to one holy fellowship; and as one in regard to the great body of doctrine of

the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope. We frankly recognize that we differ as to methods of administration and church government, but we unite in holding that these differences do not invalidate the assertion of our real unity in our witness to the Gospel of the Grace of God.

II. This Conference, having thankfully declared our essential unity as already existing, earnestly desires further that this unity should be fully manifested and made effective in the Chinese Church, and considers that the most urgent practical step for the present is to endeavor to unite the churches planted by missions of the same ecclesiastical order, without regard to nationality or other distinctive features of the several missions under whose care they have been formed.

III. The Conference rejoices to know that steps in this direction have already been taken by various sections of the mission body, and further resolves to appoint a committee to act for it in furthering and co-ordinating all such action, the committee to be constituted as follows: three missionaries each of the Baptist, Congregational, Episcopalian, Lutheran and Reformed Methodist, Presbyterian, China Inland Mission, and three to represent other bodies.

IV. While the appointment of these committees contemplates the formation, in the first instance, of six or more church organizations for the Chinese Church, it is the earnest hope of this Conference that these Chinese bodies, with the assistance and advice of the foreign missionaries, may from the first prepare to unite with each other in the closest practical bonds of Christian fellowship.

The Chinese Ministry

BY BISHOP CASSELS

THE second day of the Conference proper was given to the consideration of the subject of "The Chinese Ministry."

Dr. Sheffield, who has spent many years in preparing young men to become preachers to their own people, was the first speaker, and gave a careful summary of the paper which had been prepared.

The revival of learning, he pointed out, in Europe in the period preceding the Reformation was a preparation without which the wide and permanent benefits of the Reformation could not have been realized. It not only prepared efficient leaders of the great spiritual movement by widening their knowledge and deepening their powers of thought; it also taught them to interpret the history of the Church, to distinguish between the true and the false, and above all, to study the Scriptures with new insight and inspiration.

The history of the Church during these later centuries gives added emphasis to the necessity of a cultured as well as a spiritual ministry for the proper growth and stability of the Church.

With regard to the selection of men, it was urged that Christian parents should early direct the minds of their

sons to the ministry, seeing that the list of laborers in Christian lands whose minds were directed into this work by the prayers and counsels of their parents is a long and distinguished one.

With regard to the preparation of men, the necessities of a rapidly extending evangelistic work may for a time justify the use of imperfectly prepared workers, but the aim and effort of the missionary should be to produce a thoroughly efficient instrument for God's service.

The central teaching in a course of theology should be the person and work of Christ. The teaching should include a thorough knowledge of the Old Testament, which contains a record of the divine preparation for the coming of Christ, and a faithful unfolding of the Epistles, in which we find an inspired interpretation of the divine method in man's redemption.

Church history should be taught both for instruction and meaning, for illustration in Christian living, and for evidence of the divine patience and perseverance in lifting human character from age to age to higher levels of ethical and religious life.

Theology should be biblical rather than "systematic," and should be taught in a spirit of humiliation, realizing



DELEGATES AND VISITORS AT THE CENTENARY CONFERENCE

Taken in the grounds of the British Consulate, Shanghai.

the limits of human thought, and the mystery that enspheres all human knowledge. Pastoral theology should be taught with careful reference to Chinese conditions, and should include a thorough training in the art of preparing and delivering sermons.

In a word, theological teaching should be scriptural, practical, and, above all, spiritual.

As to his work, the Chinese minister must be a man in love with the message of redemption, of faith in God that He will cause His word to bring forth fruit, and of faith in man that he will heed the call of God. He must be a man who communes with God in prayer, in the study of the Scriptures, in the study of the Divine work in and for the Church, in the study of the on-going of Providence in human life.

Bishop Graves, of the American Church Mission, Shanghai, who has been engaged in training men for the ministry ever since he came to China, was the next speaker. He pointed out that while God worked by means of spiritual and devout men who had little or no learning, yet in the words of the late Bishop Bickersteth,

of Japan, "an educated race needs an educated ministry." Missionary work in China had formerly been confined to the coolie and uneducated classes, but was now reaching the cultured and the learned. So it was necessary to train men to meet this class, men who could say: "We have a Gospel which meets every need of man and deals with all the problems of the race."

After Dr. Du Bose had spoken of the joy it had often given him to hear his native brethren manifesting the most excellent gifts in their preaching, Mr. Hoste, who was warmly greeted on his taking the platform, uttered an earnest and needed warning against a stereotyped and professional class of men, lacking elasticity and unable to bend to the spiritual movements which would from time to time appear.

The Rev. L. L. Lloyd (C.M.S., Fu-chow) urged the importance of giving Chinese pastors time for study and of treating them with the respect due to them; and then Dr. Mateer, who is one of the oldest missionaries in China, pointed out how much the purity of the Chinese Church of the future depended on the character of the

Chinese ministry now. He urged that during the next ten years we ought to give our energy to this work of preparing men for the ministry.

During the discussion which followed, several speakers laid stress on the urgent importance of recognizing the call of God to the ministry, and others urged that teaching should be in the vernacular. The late Mr. Hudson Taylor was quoted as having said that the Chinese language was "unconverted," and it was sug-

gested that to use it as the basis of teaching in Christian schools and colleges would help to convert it. It was said by Mr. Arnold Foster that Bishop Westcott urged the use of the vernacular in the mission colleges in India.

Later in the day a deputation of Chinese pastors, who were in Shanghai, was introduced to the Conference, and two of them addressed the meeting in response to words of welcome addressed to them by the Chairman.

Evangelistic Work

BY REV. A. R. SAUNDERS

IN such a short article as this must necessarily be, it is altogether impossible to give any adequate idea of the deliberations of the Conference on this most important part of missionary work, but, pending the publication of the complete records, I may briefly indicate some of the chief features.

The thoroughly evangelistic spirit that pervaded the whole conference may be judged from the unanimity with which it passed a resolution declaring that every missionary, whether engaged in pastoral, medical, educational, or charitable work, was first and foremost an evangelist; and that in the working of all branches of missionary work the evangelistic purpose should always be emphasized.

The deep spiritual tone of that large body of missionaries was also very evident when they rose to their feet and sang the doxology on the adoption of the preamble to the committee's set of resolutions. The preamble is as follows:—

By the power of the living God alone can the grace and truth which came by Jesus Christ be adequately set before this great people to their salvation. Therefore we, assembled here in Shanghai, representing the body of missionaries working in China, and humbly believing that He hath appointed us to be laborers together with Himself, do now with one accord implore Almighty God for His own name's sake to pour upon us the Holy Spirit—the Spirit of the crucified and risen Redeemer, the Spirit of truth and of fire, the Spirit of power and of love and of a sound mind, the blessed Spirit of the Gospel, and this we pray with a glad and reverent acknowledgment of the gracious way we have been led hitherto, not for ourselves alone, but for every fellow-believer throughout the Empire.

The fact that we are now entering upon the second century of missionary effort in this land was well kept in mind by all and the general feeling was that it was a most fitting time for some forward movement aiming at the speedy evangelization of the whole of China. The Conference committee on Evangelistic Work had indeed anticipated this feeling by the introduction of a series of resolutions along this line, the scope of which was that every individual in China should be reached within twenty years with such a knowledge of the Gospel as will suffice for the acceptance of Jesus as a personal Savior. For the purpose of collecting and tabulating such informa-

tion as may be necessary for the carrying out of this object, and to transmit the results to the home churches, the Conference voted that its Evangelistic Committee be continued, with power to add to their number. When reliable statistics as to the number of additional workers (Chinese and foreign), and the funds needed to accomplish this end have been collected, an appeal (not now included in the Conference memorials) will be issued to all the home churches.

The Conference was unanimous in its declaration that the Chinese churches should be encouraged to take considerable share in this forward movement by the support of their own evangelists, and when the appeal is sent to the home churches allowance will have been made for this. The Evangelistic Work Committee is already taking steps to obtain the necessary statistics by the appointment of sub-committees of two missionaries in each province, and it is hoped that large reinforcements will be in the field in time to start the forward movement in January, 1909. In order to make the idea as to what is meant by the evangelization of a people as uniform as possible it has been suggested that fifty days' preaching to one thousand of a population should give such a knowledge of the Gospel as would suffice for the acceptance of Jesus as a personal Savior, and that the time in which this may be done be twenty years. This, then, is the evangelistic forward movement planned by the Conference to mark the opening years of a new century, and may God's people everywhere make earnest and constant prayer for its accomplishment. To give the Gospel to every creature in China in a systematic way within twenty years is a gigantic undertaking, but faith in a living God says it shall be done.

All were convinced that much more could be done for the evangelization of their own people by the fuller consecration of the Chinese Christians, which would make them more active in the propagation of the Gospel in the pursuit of their daily callings, and the missionaries have returned to their stations determined to seek for this fruit among the converts. During the Conference it was remarked that evangelistic work was the foundation upon which all missionary work rested, but the faithful witness borne to the power of the Gospel in the daily life of the Christian was the very heart of all evangelistic effort, and the conviction of the committee as expressed in one

resolution was shared by all alike, that upon the degree of success attained in this depends the success of all other evangelistic methods. It is true in China as elsewhere that where the individuals are faithful in the life, the church is living and conversions are the result, but where this is wanting there is only death and barrenness.

Other forms of evangelistic work were emphasized in resolutions, such as:—the circulation of Gospel tracts, the sale of Scriptures, street chapel preaching, guest hall work, reading rooms, etc., but for the first time has the Christian newspaper been suggested as an evangelistic agency in China. It was felt that as the taste for newspaper reading is only now being created in China the missionary should seize the opportunity for the spread of the Gospel by the more extended preparation and sale of religious periodical literature. Hitherto Gospel tracts have been mostly of a doctrinal character, and the great amount of good done by the circulation of these was cheerfully and thankfully acknowledged, but there was a wide-spread feeling that the time had come when the several Tract Societies might seek from the missionaries stories of striking conversions and changed lives among

the Chinese with a view to the publication as tracts to illustrate the power of the Gospel.

This short account must not be closed without reference to one other important matter that occupied our attention—the training of men as evangelists in distinction from pastors and teachers—and all missions were urged to see that schools for that purpose were established in every province where not already existing. In view of the proposed forward movement, a large number of such men will be needed and no time should be lost, but the feeling of the Conference was that such training will be best accomplished after the manner of the training of the Twelve under the personal leadership of the missionary.

The Conference is over and the resolutions have been passed, but the only power by which all can be carried into effect is that of the Holy Spirit, and may all who read this pray earnestly for the missionary upon whom such responsibility rests, and for the Evangelistic Work Committee that the Holy Spirit may guide them in all their search for facts to lay before the churches in the home lands.

Christian Literature

BY REV. F. W. BALLER

THE resolutions submitted to the Conference on the above subject embraced the need of setting special men apart for literary work to meet the needs created by the new conditions in China, and the appointment of committees to endeavor to secure the amalgamation of existing religious literature societies, and to prevent overlapping.

Mr. Darroch, in introducing the subject, referred to the wave of interest in educational matters that is now spreading over the country. Schools, equipped with apparatus for teaching Western learning, were springing up everywhere—in large and small cities, in market towns, villages, and hamlets: the schoolmaster was abroad in every place. It seemed as though, in a few years, compulsory education would be the order of the day. This meant that all would be able to read; hence it was the duty of Christian missionaries to provide them with something to read on higher subjects than those touched on by mere secular education. It was reported that the Empress Dowager was exerting her influence to establish girls' schools all over the land.

Coming to the question of what was being done to meet the present and prospective needs of the new situation, Mr. Darroch stated that fewer men were engaged in this work than was formerly the case. Giving the number of Protestant missionaries as 4,000, he pointed out that if 10 per cent. were engaged in this direction, there should be 400 missionaries occupied with the production of Christian literature. As a matter of fact, there were not ten men giving their whole time to such service.

Passing to the quality of the work done, he emphasized

the need of raising the standard, so as to approximate more closely to those ideals of style and finish that obtained among Chinese scholars. This, he said, would help to win the reading classes to at least a hearing; in any case, it was better to let the offence rest in the message itself than in the style in which it was presented for their acceptance.

In the discussion that followed, some of the speakers, while agreeing in the main with the opening remarks, pointed out that a good deal of most useful work in this department had been done by those who, while not able to give their undivided energies to literary work, had produced most excellent tracts and books, which had been very useful, and had done much to produce the present literary awakening. And it was also shown that while in some cases it is important and necessary to have men whose whole time is devoted to the production of literature, it is also important to have those write who, by reason of their daily preaching and teaching, are in living contact with Chinese speech and thought. This view of the case seemed to express the general sentiment of the Conference.

The question of all literature produced by missionaries being distinctly and pronouncedly Christian was emphasized. One speaker referred to two popular books on astronomy, and stated that the one, though ably written, was silent on the subject of the Creator; while the other saw Him in the works of His hands. In view of the fact that the writings of would-be philosophic infidels such as Spencer, Darwin and Huxley were being read widely all over the land, it was felt that this should be ever kept in view, and that books should be carefully read before being put in circulation.

As to depots for Christian literature, the experience of one speaker was that in his district such a depot had been made self-supporting, and had, during last year, yielded a fair margin of profit. This he attributed to the fact that the circulation of good books had been pushed, that they had been advertised, and that the depot had been made the centre for literature of varied kinds, scientific, etc., as well as religious. Such places, it was suggested, might be stocked with temperance and anti-opium litera-

production of a Christian newspaper, having its headquarters in some convenient centre, and branches all over the country. Some speakers opposed the idea of merging several papers and magazines into one, on the ground that there was room and need for different papers written in different styles; to have all in the literary style would debar many from reading at all, whereas papers in the vernacular supplied a great want and met the condition of a large number of comparatively illiterate readers.



THE C. I. M. MISSIONARIES PRESENT AT THE SHANGHAI CONFERENCE

Taken in the C. I. M. Compound

ture, also books for women and for the maintenance of the devotional life.

The feasibility, or otherwise, of uniting several of the present periodicals into one quarterly magazine, and of merging several newspapers into one Christian daily newspaper, was also considered. In connection with this, mention was made of a proposition by a group of Chinese Christians, that a large joint-stock company should be formed, controlled by Protestant missionaries, for the

And it was remarked that there would be no objection to interchange of newspaper articles; in this way the best of each might become the property of all classes in turn.

The need for books of an apologetic character was brought forward by one engaged in educational work. He drew a parallel between the condition of things in the early stages of Christianity, and the condition of China to-day, and said that the evidential side of things needed

to be brought before the attention of the rising generation, lest they should be turned into paths of materialistic infidelity through infidel writings now so widely circulated.

West China and its position in regard to Christian literature was dealt with by a speaker from Chentu, the capital of Si-chuen. He stated that the press in that city

was a great bond of union among all the missions laboring in the west, and pleaded for help that it might be able to more adequately cope with the problem of how to supply wholesome literature to over a hundred million of Chinese in the western provinces of Si-chuen, Yun-nan, and Kwei-chow.

Women's Work

BY MISS E. FRENCH

WOMEN'S Work was considered from three stand-points, namely, evangelistic, teaching given before baptism, and training of bible-women.

The firm resolution brought forward was that the reading of the Bible was necessary to the spiritual growth of the Chinese Christian women. To this end it was felt to be of great importance that the whole Bible should speedily be brought out in the standard mandarin romanized; also that classes be arranged to teach it, and that the importance of teaching the women to read be also urged upon the bible-women. Some of the speakers gave instances of women and children who had learnt the romanized system in a remarkably short space of time, others gave testimony to the practicability of teaching the women to read the Chinese character.

Other subjects were spoken of, such as opium refuge work, witness being given to the power of God to save the opium smokers, and also to the good work that had been done by the Chinese women in this special branch. The growing need of rescue work, especially at the open ports, was also touched upon, and later a committee was formed to further this work.

Perhaps nothing was felt to be more important than Bible schools for the training of bible-women and helpers for other branches of the work. An interesting account was given of what had been done in this direction in Foochow. We were told that the bible-women there were trained for three years before being sent out, and it was hoped that the time would be extended to five years. Others advocated the plan of letting the women spend part of each year in school, and part in the work. Certain it seems that if there is to be a forward evangelistic movement in China such as we all long to see, it must be in great measure brought about through the Chinese

Christians, both men and women, and it seems our first and most important duty to train such as will be able to go forth and preach Christ.

In the afternoon session educational work was discussed and several very able and most interesting speeches were made, telling of what had been done in this direction. One rejoiced to hear of the great importance that is being laid, in the mission schools, on the spiritual training, and of the good results that have followed. We were told of one school where each mid-day a bell was rung and the girls gathered, of their own accord, into a place for prayer. Testimony was borne to the large number of school-girls who become Christians and of the good influence these Christian girls have on the heathen children who, in many cases, are received into the schools. Concerning the intellectual training, it was felt that women should have the same advantages in education that are being given to men. Some spoke of the desirability of opening our schools wider than had been done hitherto to the non-Christian girls.

The importance of physical training was also spoken of, and the need of training the girls in domestic activities was emphasized. It was advocated that more attention be given to the establishing of kindergarten schools. The Chinese, it was thought, would be sure to have kindergartens, and it was for missionaries not to lose this good opportunity but to seek to win the children for Christ. It was pointed out that for this work kindergarten teachers were required to come out and train the Chinese women to do it. Much was said about the care that it is necessary to exercise in the training of girls at the present time, when the new conditions in China, while opening new doors of usefulness to them on the one hand, threaten them with hitherto unknown dangers.

Medical Work

BY DR. SIDNEY H. CARR

DR. CHRISTIE, of Moukden, opened this subject by saying that every missionary was entirely in sympathy with medical work: it was a prominent feature in our Lord's work of revealing the Father, and is an indispensable part of mission work. Dr. Christie laid great emphasis on the importance of a medical missionary being recognized as a missionary, and it was the general feeling of the meeting that such a man should be set apart by his church at home for

medical work, and that he should look upon this as the labor of his life. It was felt that by so doing, medical work would be placed in a higher position, and many of those who started as medical missionaries, and later gave up that form of work, would be more inclined to persevere in it.

Bishop Graves remarked that a medical missionary should not be ill-trained, nor should he be an inefficient preacher. He said it ought to be fully recognized that a

medical missionary is as much inspired for his work of healing as the clergy and evangelists who come to China are inspired for their work.

Rev. L. Lloyd, speaking to the first resolution, which recognized medical missions as an integral part of the work of the Christian Church, said that in these days there are very few who would doubt it. He quoted a passage from the Apocrypha, which says: "If any man sin against the Lord, let him be delivered into the hands of the physician," and said that the worst fate his enemies could wish a man would be to put him into the hands of a Chinese physician.

Sir Alexander Simpson said that it was strange that the churches had been so long in recognizing medical missions as a powerful agency in evangelization. There was nothing in medicine to prevent men becoming earnest evangelists. Paul took Luke with him when going on a missionary journey.

Dr. Gibson stated that efficiency was in itself a Christian virtue, and he heartily supported the resolutions recommending that medical missionaries should have the best possible training and equipment, and that they should be relieved of all responsible work during the first two years in China, so as to obtain a sound knowledge of the language. He said that there were not two standards of medical attainment, one for the Chinese and one for the foreigner.

The Rev. F. B. Turner was of opinion that medical men ought to have a better knowledge of the language than their clerical brethren, because on the diagnosis of a patient in their hands might depend the life of that patient. As a rule, the medical men started practicing among the Chinese before they had a good knowledge of

the language thus handicapping themselves for the rest of their lives.

Dr. Garritt, of Nan-king, advocated co-operation of different missions for following up patients.

Referring to the opium vice, Rev. Arnold Foster told of a Chinese who recently assured him that if opium was to be stamped out it must be within the next three years. So far, nothing had been done in Hu-peh province. He remarked that the opium habit could only be given up by the power of Christ; and also that if the officials expected the people to stop it, they must first give it up themselves. Archdeacon Monk told of a mass meeting of Chinese, which he had attended at Ningpo, at which resolutions were unanimously adopted against opium-smoking.

There was an earnest appeal for more fully-consecrated and fully-qualified men and women to carry on and extend the work, Bishop Bashford declaring that in China there was only one doctor to 1,450,000 people. He related how he had been at a meeting in China, in which at the end of the address he had said that Jesus Christ was the only hope for the country. The Minister of Education was present, and told the audience that those last words of the speaker were the best. The Bishop asked him afterwards why he said so, and the reply was: "I was trained in Dr. Mackenzie's hospital." He also emphasized the great need of more workers by the relation of a case in which a woman had, with much difficulty, come twenty-three days' journey to a hospital, and who said that there were many more who could not come.

After a short account by Dr. Sheldon of his work at the John G. Kerr Refuge for the Insane at Canton, and a resolution of appreciation of the support given by commercial men to medical mission work, the Conference was brought to a close.

Ancestor Worship

BY REV. S. R. CLARKE

THE subject of ancestor worship is perhaps the most difficult question that confronts the missionary in China. During the Conference in 1890 the discussion of this subject generated more heat than any other, and the consideration of it in this conference was looked forward to with some misgiving.

It is not easy in a few words to explain the question to those who know little or nothing about it. But to state it very briefly: the Chinese believe more or less firmly that the dead in the unseen world depend on the offerings made to them by the living. These offerings are made in the shape of paper money, paper houses, horses, servants, etc., which when burned are supposed to be transformed into the equivalent of the real things in the world of spirits. These offerings are made ostensibly from a feeling of filial pity, and sometimes it is doubtless affection that prompts the offering. But more often these offerings are made through fear, for the Chinese

believe that if they do not satisfy the desires of the dead the spirits of the departed will cause them serious trouble. For this reason the living often impoverish themselves to placate the dead.

From the first, Roman Catholic and Protestant missionaries have denounced these practices as inconsistent with Christianity, and have demanded that their converts should not offer these sacrifices to the dead. Consequently the pagans say that Christians have renounced their ancestors and are lacking in filial piety, a charge which the Christians feel very keenly.

There are, however, a few missionaries among Protestants, as there were formerly among Roman Catholic missionaries, who contend that present ideas and practices among the Chinese are a corruption of earlier and less objectionable observances. They urge that what is anti-Christian should be eliminated and Chinese Christians allowed to manifest the feelings of affection and reverence

they have for the dead by rites that are not idolatrous.

Here then is room for disagreement and discussion. A very large majority of the missionaries maintain that to allow the Christians to do something resembling what the heathen do would certainly perpetuate in the Church ideas and practices in reference to the dead and the world of spirits altogether inconsistent with Christian doctrine.

A paper written by the Rev. Jas. Jackson, Wuchang, on ancestor worship, was taken by the Conference as read. This paper did not come up for discussion, and the Conference expressed no opinion upon it. There were, however, brought before the Conference for consideration five resolutions drawn up by the committee on ancestor worship. These resolutions were brought before the Conference and proposed by the Rev. Jas. Jackson, chairman of the committee. During the discussion upon these some verbal alterations were made, but four of the five resolutions were substantially carried as proposed.

I. That while the worship of ancestors is incompatible with an enlightened and spiritual conception of the Christian faith, and so cannot be tolerated as a practice in the Church, yet we should be careful not to destroy in our Christian converts the feelings of reverence for the dead which this custom seeks to express, nor to convey to the Chinese in general the impression that Christians attach no importance to filial piety.

II. That recognizing the full provision made in

Christianity for the highest development and expression of filial piety, this Conference recommends that greater prominence be given in preaching, in teaching, and in religious observances to the practical duty of reverence to parents, and thus make it evident to non-Christians that the Church regards filial piety as one of the highest of Christian duties.

III. Recognizing that in replacing the worship of ancestors in China by Christianity many delicate and difficult questions inevitably arise, we would emphasize the necessity for the continuous education of the conscience of the members of the Christian Church, by whom all such questions must ultimately be adjusted, expressing our entire confidence that through the leading and illumination of the Spirit of God, the Church will be guided into right lines of action.

IV. That some effort be made by memorial or otherwise to induce the Chinese Government to declare that the homage paid to the tablets of the Emperor and of Confucius should not be regarded as an act of religious worship but of state ceremony only.

The fourth resolution, however, after some discussion was rejected by the Conference.

V. That this Conference recommends our Chinese brethren to encourage an affectionate remembrance of the dead by beautifying graves and erecting memorials to parents and ancestors, by building or endowing churches, schools, hospitals, asylums, and other charitable institutions as is common in all Christian lands, thus making memorials of the departed a means of helping the living through successive generations.

Problems of Missionary Comity

BY MR. E. J. COOPER

THE subject of Federation was one of the greatest considered by the Conference. As on the eve of a battle that was to decide imperial issues, the Conference met in expectation, if not in deep anxiety, to consider this question, which will largely determine the history of the Church in China, and, may be, influence the Church of God throughout the world.

The Conference was well prepared in spirit for drawing closer together in federation by the resolution on oneness in essential doctrines, unanimously agreed to by a standing vote and followed by the singing of the doxology on the opening day.

FEDERATION

Four hundred delegates, representing four thousand missionaries of many missions, denominations, and nations, recommended the formation of a federal union under the title of "The Christian Federation of China," with a view to (1) Encouraging everything that will demonstrate the existing unity of Christians; (2) to advise and recommend plans whereby the whole field can be worked most efficiently with the greatest economy of men, time and money; and (3) to promote union in educational, literary, social, medical and evangelistic work, and, in general, to endeavor to secure harmonious, co-operant and more effective work throughout the whole Empire. This is full of promise for the second century of mission work already entered upon in China.

To give practical effect to these resolutions, the Conference recommended the formation of provincial councils, which should represent each mission and the Chinese Church; and

also nominated an organizing committee to arrange, in conjunction with the provincial councils, a national representative council.

These resolutions are the expression of a real unity of heart, begotten in much prayer, inbreathed by the Holy Spirit, which will be a vital force in overcoming all the many difficulties of practical federation.

THE HOLY SCRIPTURES

The General Missionary Conference of 1890 arranged for the translation of the Bible in three versions, High Wenli, Easy Wenli, and Mandarin. The work on the New Testament is nearly complete, and the Bible societies have been desired to circulate these three versions of the New Testament for the space of three years, in order to give the translators the opportunity to harmonize, revise, or modify their work before any further action is taken on them. The translation of the Old Testament having not yet been undertaken, the Conference appointed two executive committees to arrange for the production of the Union Bible in two versions, Wenli and Mandarin.

The Conference passed a resolution expressing the gratitude of the various Missions in China to the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland, for the generous help they have given in carrying out the programme of translation undertaken by the General Conference of 1890.

On the subject of the interpretation, study and use of the Bible, the Conference passed resolutions electing a committee to prepare and publish full and complete commentaries on the books of the Bible in Mandarin as well as Wenli, and appealed

Editorial Notes

WE give up this number to reporting the Missionary Conference held at Shanghai, from March twenty-seventh to May seventh. As the reports published come from our own missionaries, they will be particularly appreciated. Previous to the Conference, missionaries of the China Inland Mission met together in their own special conference. This earlier gathering was a time of great blessing, and those present felt peculiarly fitted by it to enter into further service for the Lord and China. The Bible Readings given by Mr. Walter B. Sloan were greatly used of God in the deepening of the spiritual life of those present, and such a spirit of prayer was given by the Lord that many gathered ardent hope that something new and great in soul saving would be seen in China before many days have passed away. May the blessing of these times of refreshing abide; and may the result be all and always to the glory of God!

There have recently arrived in this country from China, the Rev. and Mrs. A. O. Loosley, Mrs. Grace Stott, Miss F. A. M. Young, and Miss R. McKenzie. Mr. and Mrs. Loosley are enjoying their first furlough. Miss McKenzie has returned, after a serious sickness, for her second furlough, and we are glad to say, she is already much better in health. Miss Young is proceeding home to England, to take her furlough there. Mrs. Stott, after eighteen months of renewed residence in China, much of which time she spent in travelling, returns to us to make her home in Toronto, and to take up deputation work in behalf of the Mission. We trust that all of these friends will be welcomed here by the Lord, whom they so devotedly serve, and be prepared by Him in body and spirit for renewed service before Him. We would value special prayer for Mrs. Stott, that doors of usefulness may be opened before her, and that her witnessing may mean much for China.

The famine relief works at Antong, in the province of Kiang-su, have put the Chinese officials and people under a heavy debt of obligation to some of our missionaries. Aside from the spiritual good accomplished, and the many lives saved from death, a large portion of the city and district has been made over. The main drains in the city have been re-dug, widened and deepened; several roads have been paved with stone; about three acres of swamp in the city have been filled; roads have been made, both inside and outside the city wall; ten miles of old canal have been re-dug; four miles of a new canal, eighty feet wide and from ten to twenty feet deep, have been made; while scores of acres of land have been reclaimed from the flood. As all the above work was done under the supervision of our missionaries, an object lesson of love and devotion has been given which will not be forgotten, and which will bear fruit for many days and in many ways.

The sad news has reached us that the Mission has been called upon to pay a heavy price for its interest in the famine sufferers through the passing away of Dr. J. E. Williams, who died at Chinkiang on the first of June. Dr. Williams had labored for seventeen years in China, and had rendered valuable service both as an evangelist and a medical practitioner. When the famine broke out, he offered his services for those who were in such dire need, and undertook work in the Famine Hospital.

Here he contracted typhus fever. As he was at the treaty-port of Chinkiang, he had the best of care; but in spite of all that was done for him, he finally passed away. We rejoice that our brother is at rest, and that he has entered into a great reward; but our and China's loss is very great.

Among those who greeted the missionaries at the Shanghai Conference was Tao-Tai Tong, who represented the Chinese Government. Among other things of which he spoke was the relationship of "Christian" nations to China, and, as touching this, he is reported as having made the following remarks: "There is one method with which every impartial and thinking man must disagree, and that is the method of force. To the Chinese, as well as to the non-partisan foreign observer, the fact that stands out most prominently in connection with the efforts of missionaries in the past is their too great dependence on the arm of the flesh, instead of trusting to the arm of the Lord. The Gospel says: 'Behold, I send you forth as sheep in the midst of wolves. Be ye, therefore, wise as serpents and harmless as doves.' Without making any undue reference as to who may be considered the wolves or the sheep, I submit that this clearly shows that to suffer injustice uncomplainingly is more Christian than to exact treaty rights; to suffer injury, than to claim pecuniary indemnity; to pardon the offender, than to demand his chastisement." We are thankful to see such sentiments expressed by one of China's prominent officials; but it seems sad, indeed, that a heathen should feel obliged to remind professing Christians what are the first principles of Christianity. We are glad to note, in this connection that the United States Government is purposing to return to China the greater portion of the indemnity money received in consequence of the Boxer troubles. This will amount to about twenty-seven millions of dollars.

"Beloved, believe not every spirit, but try the spirits whether they are of God." (1 John 4:1) These words were for the Church of the first century; but they are pre-eminently, for the Church of the twentieth century. And of all Christians who need them, none need them more than those who are engaged in missionary service. Now, more than ever, many Satanic voices are sounding, professing to be from God; and these, at last have reached foreign parts and are jeopardizing the work in those parts. Without seeking to name or describe these spirits, let us urge all to be on guard against them. First, let us understand, as the Apostle John goes on to say, that "many false prophets are gone out into the world," and hence, that these are to be looked for on every hand. Second, let us be persuaded of the fact that these false prophets will not appear before us in Satanic form and dress, but rather as "angels of light." And lastly, let us ever remember that the divine test in all cases is one and final, namely, does the prophet confess that Jesus Christ has come in the flesh, that is, does he confess that the Jesus born in Bethlehem is really Christ, the Son of God? In other words, the doctrine of the full and eternal deity of Christ is the central doctrine of Christianity. All prophets acknowledging this, by personal faith and testimony, are of God, and all prophets denying this, by declaration or even by implication, are not of God. "Hereby know we the spirit of truth, and the spirit of error."

Cash Abstract form January 1st to December 31st, 1906.

GENERAL MISSION FUNDS

Receipts:—

Balances from 1905:—

General Fund Account	\$1,037 02
Outfit and Passage Account	203 62
Mission Home Account	9 51
Literature Account... ..	8 50

\$1,258 65

Received in 1906:—

Missionary Account: for the support of missionaries in China and at home ...	32,658 48
Native Helper Account: for the support of pastors, evangelists and bible-women ...	4,929 41
Native School Account: for the support of native children in schools in China ...	513 73
Foreign Special Account: for famine relief, purchase of Gospels, tracts, etc. ...	1,815 43
Outfit and Passage Account: for outfits and travelling expenses of missionaries to China ...	1,559 60
"China's Millions" Account: designated by donors for the publication of "China's Millions" ...	210 00
Literature Account: designated by donors for the purchase of literature... ..	5 00
Mission Home Account: for purchase of Mission Home at Germantown and for interest in connection with same... ..	2,116 00
General Account: for general Mission use; (including interest on investments, \$2,300)	21,680 54

65,488 19

\$ 66,746 84

Disbursements:—

Missionary Account: remitted to China and paid out at home for the support of missionaries ...	\$42,463 97
Native Helper Account: remitted to China for the support of pastors, evangelists and bible-women ...	4,929 41
Native School Account: remitted to China for the support of native children in schools in China ...	513 73
Foreign Special Account: remitted to China for famine relief, purchase of Gospels, tracts, etc. ...	1,815 43
Outfit and Passage Account: for outfits and passages to China	2,303 83
Travelling Account: for travelling expenses of returned missionaries, deputation workers, officers and office helpers	437 88
Candidate Account: for candidates' travelling expenses and for their testing and training in the Mission Home	143 58
"China's Millions" Account: for printing and circulating of "China's Millions"	776 74
Prayer Union Account: for cards, circulars, letters and postage	50 00
Literature Account: for the purchase and free distribution of Mission literature	11 68
Mission Home Account: purchase of Mission Home at Germantown, and for interest in connection with same	3,719 25
Support of officers and families, and for the entertainment of visitors in the Mission Homes ...	1,716 50
Support of office and home helpers	3,249 52
Office fixtures, printing, stationery, postage, telegrams, bank charges, etc.	678 30
Rental, furnishings, improvements and repairs of Mission Homes; for fuel, gas, water, taxes and insurance	2,385 57
Meeting Expenses: for rent of halls, etc.	33 57

Balance:—

General Fund	1,142 99
Outfit and Passage Account	86 31
Literature Account... ..	201 82
	<u>1,517 88</u>

\$ 66,746 84

SPECIAL FUNDS

Receipts:—

Balances from 1905:—

Home Transmission Account	\$ 14 92
"China's Millions" Account	101 27
Prayer Union Account	5 09
Literature Account... ..	130 55
Interest Account	12 50

\$264 33

Received in 1906:—

China Transmission Account: private gifts for personal use of missionaries in China ...	3,163 16
Home Transmission Account: remittances from missionaries in China for purchases at home, deposits in trust, and private gifts for the use of individuals at home	13,497 02
"China's Millions" Account: subscriptions received	466 92
Prayer Union Account: subscriptions received	72 33
Literature Account: sales of Mission literature	1,108 81
Annuity Account: received for investment	500 00
Interest Account: interest on Annuity Account	37 05
	<u>18,845 74</u>

\$ 19,110 07

Disbursements:—

China Transmission Account: private gifts remitted to China for personal use of missionaries ...	\$3,163 16
Home Transmission Account: purchase of goods ordered by missionaries in China, repayment of monies deposited in trust, and private gifts paid out to individuals at home	13,432 69
"China's Millions" Account: subscriptions used for publication of "China's Millions"	568 19
Prayer Union Account: for cards, circulars, letters and postage	74 94
Literature Account: for publication and purchase of Mission literature	951 33
Annuity Account: investment of Annuity Fund	500 00
Interest Account: interest on Annuity Fund	50 00

Balance:—

Home Transmission Account	79 25
"China's Millions" Account	2 48
Prayer Union Account	86 76
Literature Account... ..	288 03
	<u>369 76</u>

\$ 19,110 07

The 'above statement combines in one cash abstract the Philadelphia and Toronto accounts. The Philadelphia account has been audited and found correct by Mr. A. B. Mears, of Philadelphia, Pa. The Toronto account has been audited and found correct by Mr. J. Barnett, of Toronto, Ontario.
(Signed) A. B. MEARS. J. BARNETT.

CHINA'S MILLIONS

The Annual Report

Given at the Annual Meeting of the China Inland Mission
Held in Exeter Hall, London, England, May 7, 1907

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—MATT. xvii: 20.

"All things are possible to him that believeth."—MARK ix: 23.

ONE hundred years ago, eight years before the battle of Waterloo brought a feeling of security to the peoples of Europe, Dr. Morrison set sail from England as the first Protestant missionary to China. Politically, the outlook could hardly have been darker, and yet, through faith in God, the Protestant Church of Europe commenced its mission of mercy to the then greatest empire of the world. Difficulties and dangers were on every hand, but faith, laughing at the impossible, cried "It shall be done."

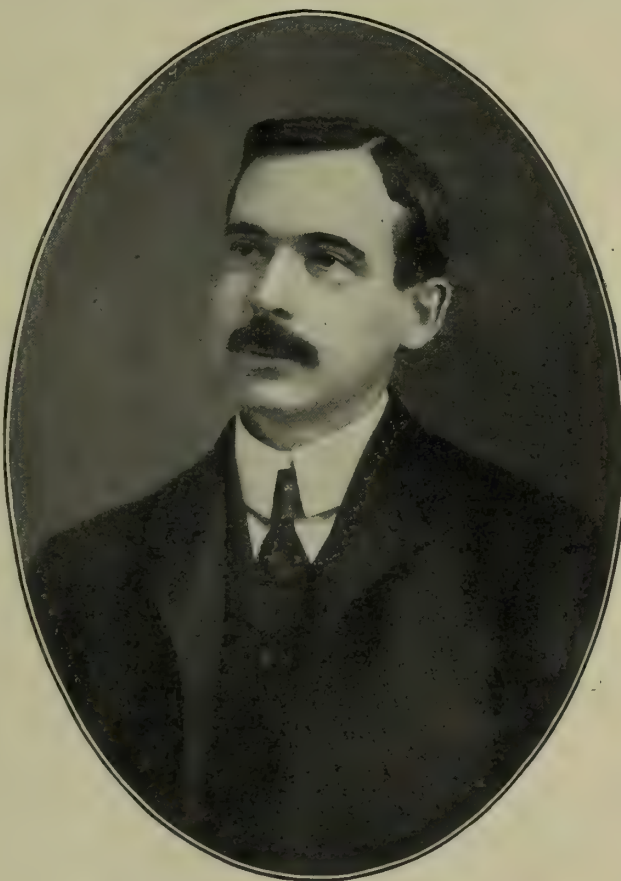
One hundred years ago China was a closed land, its language was practically unknown to Europeans, while the Scriptures were not accessible to the Chinese people in their own tongue. China had no Protestant missionary on her shores, nor Protestant Church nor convert within her borders, and, to all but a few believing souls, the thought of evangelizing her millions appeared a foolhardy, if not impossible, enterprise.

To-day China is open from end to end, the whole Bible or portions thereof have been translated into at least twenty-seven Chinese dialects, and it is probable that fully twenty million copies of the Scriptures have been put into circulation in China during the past one hundred years. To-day there are more than 3,700 European and American missionaries residing at 706 centres, assisted by a small army of nearly 10,000 Chinese helpers, with 3,794 out-stations, while more than 150,000 names are upon the roll of church membership, with probably 200,000, if not a quarter of a million, enquirers and adherents in addition. It is probable that at least fifty thousand baptized Chinese have, during the century, either by natural death or

martyrdom, entered into the joy of their Lord, and this is allowing a wide margin for those who may possibly have been insincere in their confession of faith in Christ.

No one who considers the condition of the far east as it was one hundred years ago, and as it is to-day, can fail to acknowledge that, as by faith the walls of Jericho fell down before God's host, so by faith have the walls of prejudice and antagonism in China been largely overcome. To-day the Church of God is face to face with a situation full of promise, a situation which far exceeds the highest hopes of the early pioneers to that land. This year the World's Student Christian Federation has held its international conference in Japan, to which conference, apart from the Japanese representatives, eight native delegates went from India, one from Siam, one from Ceylon, fifty-seven from China, four of whom were Chinese young women, while delegates were sent from nearly all the countries of Europe, and from the United States of America. This year has also seen the Centennial Protestant Missionary Conference in Shanghai, at which conference there were about one thousand delegates from the missionaries in the field and from the home boards, when questions of the most vital im-

portance concerning the future of God's work in China were under consideration. What triumphs of God's grace there have been to record, and what calls for a fuller consecration and a nobler daring have claimed attention! The things which our eyes now see, and our ears now hear were but a few years ago the visions only of God's seers, while the difficulties



MR. HORACE C. COLEMAN, PHILADELPHIA, PA.
Member of the North American Council of the China Inland Mission.

and discouragements which the pioneers of the past had to face, are to us as a dream, almost beyond imagination.

GENERAL REMARKS

The situation to-day is one of deep interest but of considerable complexity. For the last year or two, with perplexing rapidity, edict has followed edict promising reforms of one nature or another. Among the items in this programme of reform, the most prominent are: a new constitution; an educational revolution, which has already been outlined, and in some measure entered upon; stringent anti-opium regulations, which, with a greater or less degree of earnestness, have been promulgated in various parts of the Empire. For the time being, however, strong re-action has set in, at least in court circles, and though the reform spirit throughout the country cannot be permanently checked, there will doubtless be a determined struggle for supremacy between the old conservative party and the leaders of modern China. There is also a tendency to "switch off the popular desire for reform into an anti-foreign siding," while a recent edict has declared that the old classical system is, after all, the fundamental basis of Chinese education, and students who have received official appointment by reason of their foreign or modern degrees, have been obliged by purchase, if not by examination, to obtain recognition according to time-honored customs.

Probably no political or moral development has given more joy to the well-wishers of China than that connected with the recent anti-opium movement, both in China and at home. The unanimous resolution of the House of Commons, on the 30th of May last, declaring that the opium traffic was morally indefensible, had been, in China, preceded by earnest efforts to grapple with the curse, and has been followed by the remarkable anti-opium edict of September 22nd, declaring China's intention of stopping the production and consumption of opium during the next ten years. While the steps taken by the British Government to carry out the resolution of the House of Commons are far too slow and timid to satisfy those who know the evils of the trade, and believe in national righteousness, yet there is much cause for thankfulness in the fact that Mr. John Morley has already ordered a reduction of the area of opium cultivation in India, and has also stated that sympathetic negotiations have been entered upon with the Chinese Government. May 30th of this year—which is the first anniversary of the House of Commons anti-opium resolution—was fixed as a day of prayer that the British Government may take bolder and more courageous steps to carry out its own resolution.

Concerning Chinese obedience to their government's anti-opium edict, no general statement can be made. In those districts which are within the more direct supervision of the central government, as well as in some other places, strenuous efforts are being made to enforce the law, but it must be acknowledged that in not a few places the local officials themselves are so much under the baneful influence of the drug that the evil is not being seriously or adequately dealt with.

Of general progress in China a few indications may be given. Thousands of Chinese students still continue to flock to Japan, though to many their course of study is too brief for solid results. Temples are still being turned into schools, while in some places Buddhist priests are seeking to retain their hold upon the temples by promising to open schools themselves. Nor are these modern schools for male students only, for in some cases the officials are opening schools for girls. As an illustration of the avidity with which the Chinese are turning to modern literature, it may be mentioned that Dr. W. A. P. Martin, when enquiring at a publishing house in Shanghai for a primary book on history and geography, learned that that house had been selling two thousand copies a month for the use of government schools. Superficial and unsatisfactory though many of the changes for the present may be, they sufficiently indicate the trend of events, and it is interesting to note that, as a result of Sir Ernest Satow's representations, Chinese students are now allowed to matriculate into Cambridge University, England, in Chinese, in place of Greek and Latin.

Throughout the year there have at times been local disturbances in different parts of China. What with floods and famines, with increased taxation for reform purposes, with considerable anti-Roman Catholic feeling in certain areas, and in one case, at least, native opposition to the monopoly of certain mining rights claimed by one of the mining syndicates, combined with that restless spirit inseparable from a period of change, there have been local outbursts of popular feeling. Although in one or two places Mission property has been destroyed, and the workers compelled temporarily to retire, no personal injury has been sustained by any of the members of the Mission, nor has the work been seriously hindered. Generally speaking, the attitude of the officials has been friendly, and prompt measures have been taken by them to prevent disorder.

The spirit of "China for the Chinese," ever present among the people of that land, is now finding a more articulate expression through the medium of the native press, and is being encouraged by a growing feeling of unity, strength, and independence. It is not to be wondered at that the same spirit is manifesting itself among the members of the Christian Church, and while such independence has in it potentialities for good, if not asserted prematurely, there is much need for prayer at such a time, both for the missionaries and the converts, that the former may be helped to give, and the latter be willing to receive, that loving guidance and counsel which alone can prevent the Chinese Church becoming involved in errors of doctrine and government.

INCOME

It is the privilege of the Mission to once again acknowledge the goodness and faithfulness of God in regard to the financial needs of the work. During the year 1906 the income received in England, together with the donations given in China and the remittances received in China from America and Australasia, was as follows:—

Received in England - - - - -	\$ 220,805 23
Donations received in China and remittances to China from America and Australasia - -	65,527 49
	<u>\$286,332 72</u>

In comparison with 1905, there is an increase in the income received in London of - - - -	\$ 1,638 52
And an increase in the amounts received in China from America, Australasia, etc., of - -	15,873 56
	<u>\$17,512 08</u>

It should be noted that these figures do not include the funds of the associate missions, which do not appear on the Mission's books in England, but are merely transmitted to the associated workers in China. These will be published later in the larger report.

From the figures given above, it will be seen that the income of 1906 shows an increase of \$17,512.08 over the year 1905. For this, another token of God's gracious provision, all who are interested in the advancement of God's kingdom in China will unite with the Mission in giving sincere and profound thanks to Him who is the Giver of every good and perfect gift. Many times during the year has earnest prayer had to be made to God for needed funds, and God has heard and graciously helped, for which cause our soul "makes its boast in the Lord, that the humble may hear thereof and be glad."

It may be well to give a few facts which more especially concern the supporters of the work. From 1900 the income received has been as follows:

Income received during 1900 - - - - -	\$205,128 84
" " 1901 - - - - -	225,778 44
" " 1902 - - - - -	250,373 11
" " 1903 - - - - -	185,938 56
" " 1904 - - - - -	204,528 34
" " 1905 - - - - -	219,166 70
" " 1906 - - - - -	220,805 22

It will be seen from these figures that the net increase of the year in Great Britain has only been \$1,638.52. Viewed by itself, this increase is but slight, and not in proportion to the increase of workers sent out from that country. There is however, one encouraging aspect. For some years an annual income of £12,500 has been received in England from the legacy of the late Mr. Morton. As that legacy is decreasing, and has only three or four more years to run, the Mission only received £10,000, instead of £12,500, during the past year. It is therefore cause for much thankfulness to see that although the receipts from the Morton legacy were £2,500 less than the year before, other donations have so increased as to more than meet that diminution, and show a net increase of £336 13s. 8d. (\$1,638.52.)

It should at this point be mentioned that in consequence of Mr. Morton's legacy a great deal of work has been undertaken in China which cannot be discontinued without serious injury. There is therefore much need that earnest prayer should be made that the Chinese

Church may be stirred up to do its utmost to undertake much of this financial responsibility as the Morton legacy decreases. The experience of the past year also encourages the hope and prayer that until the Chinese Church is able to bear that burden, God may lay it upon the hearts of His people at home to meet that need by additional gifts to the general funds of the Mission.

Although it has been stated that the income received in the home lands has shown a slight advance upon that received during the previous year, it must be mentioned that in consequence of the appreciation of silver, which is the China currency, there has really been a decrease from the standpoint of expenditure in China. In 1902 the average rate of exchange per tael was 2s. 4 $\frac{1}{2}$ d., while in 1906 the average rate had risen to 2s. 11 $\frac{3}{4}$ d. That is to say, that in 1902 £1,000 would purchase 8,552 taels of silver, while in 1906 the same sum could only obtain 6,748 taels. The China abstract of accounts shows that although £1,381 16s. 9d. more was received in China from Great Britain, the money, when exchanged, realized 10,238 taels less than the previous year, which represents a loss in exchange of almost exactly £2,900.

It will be interesting to the friends of the Mission to know that a careful analysis of the London accounts for 1906 reveals the fact that out of every sovereign expended, 91.56 per cent. (or 18s. 3 $\frac{1}{2}$ d.) was used directly for the work in China, that is, was used for the support of missionaries on the field or on furlough, for outfit and passage money, and for the training of candidates. For the home administration the expenditure was 8.44 per cent. (or 1s. 8 $\frac{1}{2}$ d.) out of every sovereign.

When the whole financial situation is carefully surveyed, it cannot but be recognized how much there is for which to be deeply thankful to God. While the strictest economy has had to be exercised, the year has been closed without debt, and, so far as we know, without any of God's children having been straitened beyond measure. There has been an encouraging increase in the general income in England, although by reason of the diminution of the Morton legacy, the net increase is comparatively small. Space will not allow details as to the wonderful way in which God has sent in help in special times of need. For these, reference must be made to the larger report.

THE HONORED DEAD

During the year the Mission has been called upon to suffer the loss of eight valued workers, two of whom, Messrs. H. W. Sparks and J. K. Brauchli, were accidentally drowned while engaged in the prosecution of their labors. The names of these beloved friends are as follows: Mrs. John Graham, Miss Douglas Hamilton, Miss Violet Lyle, who died in Australia, Mr. H. W. Sparks; Messrs. Frederick Traub and J. K. Brauchli (both of whom were sent out from St. Chrischona); Mrs. V. Renius and Mrs. C. J. Jensen (both associates connected with the Scandinavian China Alliance).

NEW WORKERS

During the year fifty new workers have joined the ranks of the Mission—one of these, Mrs. Powell, joining the home staff in Australia—bringing up the total membership of the China Inland Mission to 875, the highest figure yet reached. We would take this opportunity of requesting the prayers of God's people, that with added numbers there may be given added grace and increased wisdom and power in the prosecution of that work, for which God has been pleased to raise up this organization.

The arrivals in China from the various home centres during the past year were as follows:—

Country	Returned		New Workers		Total
	12 men	20 women	11 men	20 women	
Great Britain	12 men	20 women	11 men	20 women	63
N. America	2 "	2 "	2 "	3 "	9
Australasia	2 "	2 "	2 "	2 "	8
Total Members	16 "	24 "	15 "	25 "	80
Swedish Mission		1 woman			1
Swedish Holiness Union			3 men		3
Finnish Free Ch. Mission	1 "				1
Liebenzell Mission			2 "	2 women	4
German China Alliance				2 "	2
Total Associates		2 "	5 "	4 "	11
Members	16 men	24 women	15 men	25 women	80
Associates		2 "	5 "	4 "	11
Home Staff, Australia				1 "	1
	16 "	26 "	20 "	30 "	92
	42		50		92

Of the 875 members of the China Inland Mission on January 1st, 1907, 178 were associates connected with seven associate missions. The following table gives the Mission's staff at a glance:—

	Men	Single Women	Wives	Widows	Total	Stations
Members	270	224	185	18	697	151
Associates	83	55	38	2	178	52
					875	203

It will be remembered that last May a week of prayer for China was observed in England. The notification of this arrangement having reached China at an early date, many of the workers and Chinese Christians were enabled to daily meet, that they might with us wait upon God for an outpouring of His Spirit upon that land. From many of the stations tidings of blessing have been received, and from some places there are reports of remarkable movements of God's Spirit. The most notable of these has been the wondrous religious awakening among the aborigines of south-west China. In hundreds of villages where two or three years ago the people were given over to the grossest forms of evil, to the worship of the devil, of fetishes and tree-spirits, there has been a remarkable turning to the Lord. This work, which began in the province of Kwei-chow, has spread to the neighboring province of Yun-nan, where like times of blessing are being experienced. Those who are laboring

among these poor despised aborigines can only acknowledge the work as proceeding from the Spirit of God. Hundreds of people to whom it has been impossible to give personal instruction have received the "implanted Word which is able to save" their souls. The simplicity of their faith, their joy of heart, and fulness of experience, all testify to a work which is not of man, and which humanly speaking is altogether unexpected.

During the year about fifteen hundred of these people have been received into the Church by baptism in the province of Kwei-chow alone, while there are hundreds more who are anxious to obey the Lord's command to acknowledge Him by that rite. If any should question the wisdom of baptizing so many persons at one time, let him read the short story of this wondrous movement, which is published in pamphlet form, entitled "A Great Awakening Among Aboriginal Tribes,"* and he will feel as he reads that this is unquestionably a work of God's Spirit himself.

Among the many items of interest connected with the past year's work, one or two may be given. At Chang-teh, in Hu-nan, the Christians have given to the Mission some property, roughly valued at five hundred dollars, as the centre for an out-station. At Changsan, in the Kihwa district of the Cheh-kiang province, a new chapel has been opened, the Christians and enquirers giving personal labor in the preparation of the building. At another centre a private temple has been transformed into a chapel, while in one village where about one-third of the inhabitants have become Christian, one of the three public temples has by mutual consent been transferred to the converts for use as a place of worship.

Another significant feature of the work is the increase in the number of Bible schools for the better equipment of the Chinese Christians, and the growing popularity of provincial conferences for the deepening of the spiritual life of the Church, and for the discussion of problems connected with Church development. While the complete statistics are not yet to hand, approximate figures may be given, which show a most gratifying advance in the ingathering of souls. During the year about three thousand six hundred persons have been received by baptism into the fellowship of the churches connected with the China Inland Mission, which is more than one thousand in advance of last year, making more than twenty-five thousand persons baptized by the Mission from the commencement of the work.

The fruit of the early years of pioneer effort is now beginning to be seen. In those days the laborer went forth to his toil not knowing whether he would be honored to see the fruit, but knowing that in due season, others, at least, would enter into his labors. During the first twenty years of the Mission's history only two thousand and twenty-six persons were baptized; during the next ten years about six thousand more; while nearly nine thousand persons have been baptized during the

* "A Great Awakening Among Aboriginal Tribes." To be had on application from Philadelphia or Toronto at three cents a copy.

last three years alone, or to put the figures in another way, eleven thousand eight hundred persons have been baptized since the persecution of 1900:—

1901	-	-	-	-	-	-	428
1902	-	-	-	-	-	-	1,026
1903	-	-	-	-	-	-	1,929
1904	-	-	-	-	-	-	2,476
1905	-	-	-	-	-	-	2,541
1906	-	-	-	-	-	-	3,600
							11,800

ask prayer for Mr. F. H. Neale, who has been appointed secretary to the Mission in the United States of America, and for Mr. J. H. Todd, who has been appointed secretary in Australia, succeeding Mr. C. F. Whitridge, who died last year. We also regret to report the death of Mr. Robert Scott, who for many years has been the treasurer of the Mission, and by whose death not only has the China Inland Mission, but many other societies, lost a warm friend and supporter.

It is impossible to close this report—a report presented at a time when the Church of God is celebrating the hundredth anniversary of Protestant missions in China, without the feeling that in some ways this year concludes a remarkable chapter in Christian enterprise. What story the next chapter will have to tell will depend very largely upon the fidelity and loyalty with which the rising generation maintains the traditions of the past. It has been truly said that he who has no reverence for the past can have no hope for the future, and the more we consider God's faithfulness in the years gone by, and the devotion and self-denying labors of those who laid the foundations of our present missionary movements, the more are we called upon to have confidence in the God who guided and blessed our fathers, and to drink of the same Spirit which inspired them in their labors.

Our hearts are stirred to-day with feelings of praise for all that God has done, and for all those triumphs of

the cross with the records of which these sacred walls have rung. Shall not that past encourage us to-day to make a fuller consecration of ourselves and of our possessions determined, in these days of change, to continue in those things which we have learned, and of which we have been assured that the future triumphs of the old Gospel may be yet more glorious than those of the past?



MR. CECIL POLHILL

MR. HOSTE

BISHOP CASSELS

MR. ARTHUR POLHILL

PERSONALIA

Mr. W. B. Sloan, who went to China to be present at the Conference in Shanghai, which terminated May 6th, is hoping, with the Rev. F. S. Webster, as Keswick representatives, to hold meetings at various sanatoria during the coming summer. These friends will, we are sure, value the prayers of God's people. We would also

Encouragements, Difficulties, Needs, at Wen-chow

ADDRESS BY MR. EDWARD HUNT, CHEH-KIANG

FOR a little while this afternoon it is my privilege to speak to you of one of the older stations of our Mission. During my first seven or eight years in China I was in the city of Ngankin on the Yang-tse, where our mission training home is. For the last seven and a half years I have been in the south of the province of Cheh-kiang, in the city and neighborhood of Wen-chow. I want to speak on three heads this afternoon—the encouragements, the difficulties and the needs.

God is our encouragement: and it is our privilege to recount to you something of what we have seen of His wonder-working hand amongst the Chinese Christians. It is just forty years ago this year since George Stott went to Wen-chow. He was joined by his wife two years later. They labored hard and well, and they laid a good foundation on which it has been my privilege to build. To change the simile,—they sowed a great part of the harvest which I have seen brought in. Of course the

early years were difficult—they always are—but in process of time Mr. Stott and his fellow-workers had the privilege of gathering in souls. The city of Wen-chow has about one hundred thousand inhabitants. The district—at least the part over which I have the oversight—is about seventy miles from north to south, and about forty miles from east to west. The dialect of the district is peculiar, the people are very poor, and as a result, exceedingly illiterate. But prayer at home, as well as prayer in the field, has proved a great power; the old Gospel has proved effective in Wen-chow. In 1897 when, after my first furlough, my wife and I went to Wen-chow—she returning to her first love, for that was her first station—we found a church, in city and country, of about three hundred and thirteen members. We found also a small but devoted band of workers laboring in about six districts. We found schools for boys and girls, which had already been blessed of God to the conversion of many of the scholars. Almost all the girl pupils were converted, and several of the boys had become preachers of the Gospel.

Now, I want to tell you how God has encouraged us. From January, 1898, until last December about seven hundred souls entered the church there by baptism, making now a membership of nearly nine hundred. About five hundred of these are men, and the remainder women. And I would like to say that there are exceedingly few women either amongst Christians or enquirers who to-day have bound feet. The sentiment against footbinding is exceedingly strong among our Christian women. In addition to these church members I suppose that there are about fifteen hundred regular attendants at our services.

I would like to make it plain that those whom we reckon as church members are, as far as we can possibly judge, changed men, women and children. It has been our privilege to baptize children, girls and boys from ten to twelve years of age, who have shown by changed lives that they are Christ's.

We make a great deal of the examination for baptism. There is of course always a period of probation; this is followed by examination, first, by the native pastor, then privately by the missionaries, and lastly, publicly before the church. Testimony is also given by the Christian neighbors regarding the character and conduct of each candidate, as to whether, so far as they can tell, the life indicates that the applicant for church membership is really "born again."

Amongst the converts many are very bright; others, alas, are rather dull. They are very much like the Christians in England, I think, and they all need your prayers.

I would like to tell you of one man who seems to have solved the difficulty of the Sabbath question. He is a young man, a tailor, in Wen-chow station. We have a remarkable number of tailors in the church. I remember very well examining that man for baptism. I asked him, "What about Sunday?" He replied, "I keep it." I said, "How do you manage? Tailors often have a job of work to do that must be done by a certain time. How do you manage if you cannot get a thing finished by Sunday?" He answered, "I pray." I continued, "How does God answer your prayers?" "Well," he said, "once or twice when I have had a job to finish, and I could not do it myself in time, He has sent along a journeyman tailor in search of a job, and we have finished it together." "But," I replied, "suppose that the journeyman does not come?" He said, "I pray that God may make the customer forget all about it." That man is one of the leaders of our Christian Endeavor Society in the city. I would like to say what a blessing that society has been to us, both among men and women, increasing their love for the study of God's word, resulting in the sale of a great many complete Bibles where New Testaments alone would have been bought before, and leading out the young men and women—aye, and the boys and girls, too—into definite work for Christ.



Photograph by PICKING CANDLE BERRIES [Mr. A. O. Loosley]
IN CHEI-KIANG

CHINESE HELPERS

We have a number of recognized workers—preachers, (paid and local), elders and deacons, and so on. But I think that I may say that *all* the Christians in Wen-chow work. Mr. and Mrs. Stott taught from the first that we are saved to save others by the power of Christ, and the Christians of Wen-chow have been doing that. Examining, as I have, considerably over seven hundred candidates for baptism, I have always asked how they came to hear the Gospel. I remember only one instance where I was told that the message was brought by a foreigner. It was always some neighbor, cousin, fellow-workman or native Christian who told them the Gospel, or induced them to come to hear it.

Our district is divided into thirteen or fourteen sub-districts. Each one is in the charge of a native pastor or preacher living at the central church. These men are salaried, and each one has working with him local preachers. Altogether we have forty-three of these. We

have fifty preaching places where the Gospel is told every Sabbath. These local preachers who go out for the week-ends are artisans, farmers, and small traders, and their expenses are borne by the church. But I am sorry to say that, so far, the stipend of the regular preachers is paid for the most part by home friends. I am glad for the sake of the home friends, but I am sorry for our native church that is yet too poor—literally, I believe, too poor—to do very much more in this matter, for they tell me that many would go into debt if I pressed them on the subject. One church however, does pay its pastor's stipend, and others are doing something towards it.

Will you, dear friends, as I tell you of these things, thank God for the gifts He has given to His Church in China. I would like to speak especially of one man whom we call our city pastor. Side by side with the European missionaries, he superintends the whole work. He is a true pastor. A true overseer, one who knows God, who trusts God, and who loves His Word. He is an almost entirely self-educated man, and he has the greatest tact in dealing with those who work with him, so that he is loved—I had almost said revered—by all our native workers and all the missionaries. A man like that is a great power. I feel he is worth, I was going to say, many missionaries. Of course, he knows China and he knows the Chinese; moreover he knows God. Will you pray that God may

continue His grace to our native workers? Their surroundings are often very difficult. Their temptations, especially at this time, are very keen.

I have mentioned that self-support is a little in the background. The extreme poverty of the people is a great cause of this, though some who have this world's goods do not yield them up to God as they should. Where there is something tangible and visible they are more inclined to give. If we want a new church built they are very ready to come forward and help. Since I have been away, our church in Wen-chow city has been enlarged from about four hundred sittings to between seven and eight hundred at very small cost, but the

work has been well done. It has cost only about \$580. Of this \$580, \$240 has been contributed by the native Christians. Our pastor told us that he thought they might supply \$100, but they contributed \$240. Then about two years ago, one of our members gave a site and built a church on it at a cost of over \$190, close to his own home. And another near by, where a large church was erected, gave over \$140 out of his own pocket to this building.

Our schools, too, are growing. Any of you who have read Mrs. Stott's book, "Twenty-six Years of Missionary Life in China," know that our Girls' School has

always been a very great feature of the work. About fifty girls are there now, and about half that number are church members, and considerably more than that are truly converted. Very few have left that school unconverted, and many are now working for Christ nobly in their country homes. Three are, at present, teachers in the Girls' School. Our Boys' School is smaller, but from that school a number of our local preachers have been gathered. We would like to extend that work, and we ask you to pray about it.

DIFFICULTIES

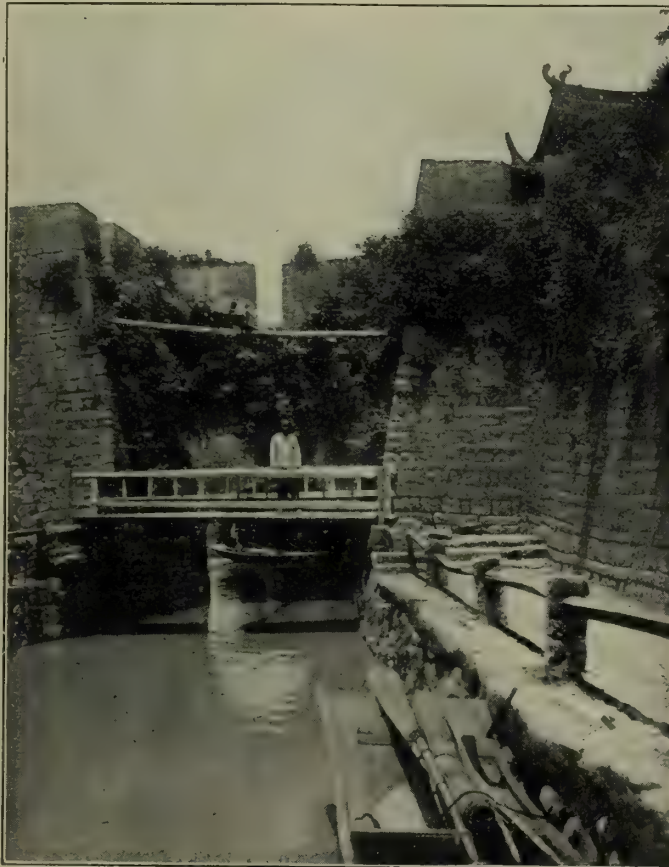
I would speak now a word about difficulties. Our climate is a great difficulty. All sub-tropical China is very trying physically for westerners, and Wen-chow is no exception. The summer is very hot and moist,

so that almost every day we feel very, very tired.

One dear worker, Miss Stayner, we laid to rest at Bath last January from an illness brought on entirely by the climate. She was our best worker among the women, one wonderfully qualified both by nature and by grace, and greatly beloved by our Wen-chow women.

Then I might speak about the gambling, and how our young men often fail us and go back to that. Then there are the opium-smoking, opium-growing, and the persecution that is by no means dead, the poverty and the illiterate condition of almost all.

I think that I am correct in stating that not one in ten of our male members could read when he was con-



Photograph by]

CANAL WATER GATE
WEN-CHOW.

[Mr. B. W. Upward

verted—an unusual state of things for China, but a fact in Wen-chow. I know just one woman out of the four hundred members who could read when she was converted. Thus you see the teaching work amongst us is very much harder than in some places, because it has to be almost wholly oral.

But that which causes us the most sorrow is the backsliding of church members. Friends, will you pray for these Christians in China? You do not know their sorrows. Thank God, He does, and His power is enough; but pray for them that they may not lose their hold on Him.

Permit me to tell you one sad story of backsliding. It is the story of a sorcerer and his parting present to me was an instrument in use among the sorcerers in Wen-chow in their demon exorcism—a kind of cymbals. The Gospel was taken to this man's village. He heard it, and broke off opium-smoking, and was, as we believed, truly converted. He was baptized and for several years acted as a local preacher. But there came a day when the power of evil overcame him. Interfering with business that did not belong to him, he was received with a charge of gunshot, and severely wounded in his leg. He came to the hospital and was almost cured, when he became impatient, like so many of the Chinese, and went back to his home. The pain came on again, and for relief he went back to his old enemy, the opium. He fell, and fell bitterly, and finally was lost to us. My last news of him is that he has gone back to his sorcery. Having lost his trust in God he is endeavoring to make a living out of the service of sin. Will you pray for him? Will you pray for others—not very many, thank God—who cause us sorrow and bring grief to the Master's heart.

NEEDS

We need schools for the rising generation. We have them already in the city, but they require to be enlarged,

and we need them all over the country districts. That means also, of course, an increase of Christian teachers and more missionaries who shall give their whole time to supervising the schools, and seeing that they are kept on right lines. We need workers among the women. We need more bible-women in addition to the two that we have—noble, faithful souls. One of them has been greatly used by God for fifteen years past. Our greatest need, probably, now, is Bible teaching—teaching for the many who have come to Christ. I have told you how few can read. I would say one thing more, and that is that of the many books and the Bible helps that are published in Chinese, very few

can be read by the majority of our people because of their high style. We need simpler books even for those who can read; and so at the present, at any rate, much of our teaching has to be oral, and alas! it is easily forgotten. We have at present Bible schools for five weeks during the year, when our preachers come in for Bible study, and we have, in all our larger districts at least, one week in the year of local Bible teaching, when we ourselves go down to take the classes. But what is that? How little it is! How much more we need! And I feel that if God spares

us to go back, as we hope to do, leaving England at the end of August, one of our most important duties will be to enlarge this Bible teaching work. For all these things we need reinforcements, because we are so few, and several of our friends are very far from strong. Why is it that we have them not? Dear friends, will you ask yourselves whether you are in the way, and whether you might not do more than you do. Pray for us. "Pray ye the Lord of the harvest that he may thrust forth laborers into His harvest." Pray for us whom the Lord has thrust forth, and—come and help us.



Photograph by]

[Mr. A. E. Loosley

ANCIENT SIGNAL STATION

Three large furnaces from which great columns of smoke were sent up in time of invasion or other serious events, to call the people together at the county-seat.

An "Appreciation" of Miss Agnes Gibson

BY REV. GEORGE MILLER

MISS Agnes Gibson passed away at Clifton Springs, N.Y., upon July 27th, 1907. She was born in Glasgow, Scotland, in the year 1865, and has gone from us in what might be considered the prime of life. For some time there had been physical conditions,

which, it was hoped, an operation might remove, so she might be restored to perfect health. She came through her operation all right, and for a few days she seemed to be making good progress. Quite unexpectedly, however, she began to sink, and although the doctors did all

A Tribute to Miss Agnes Gibson.

Oakbank, Weston-super-Mare,
July 31st, 1907.

MY DEAR MR. WOOD:—

Thank you for your kind note received this morning. I am exceedingly grieved to hear of the death of Miss Agnes Gibson. She was a worker of no mean calibre, she was a remarkable soul winner, an excellent preacher, her tact in dealing with difficult matters I have seldom seen equalled among the missionaries with whom I have come in contact. The reputation she gained among the Chinese officials and people was remarkable, so much so that when passing Kuei-ch'i in 1900, the year of the troubles, the District Magistrate sent chairs specially to invite her to his Yamen, that he might have an interview. The settlement of the difficulties in Ho-k'eo after the riot, I think in 1898, brought her immense credit in the eyes of the Chinese who were full of her praise. She had splendid judgment in all her dealings with the Christian workers, and her devotion to her Savior was, I know, an inspiration and an encouragement to each one of them. How generous she was in the treatment of the Chinese! She was "given to hospitality" and yet she did not permit people to take undue advantage of her. I mourn her loss as that of a true sister and I know there will be many sad hearts in the Kuang-hsin Prefecture when the home-call comes to be known.

With warm sympathy, believe me,

Yours in Him,

ARCHIBALD ORR-EWING.

The above letter to Mr. F. Marcus Wood, Secretary of the Mission in London, from Mr. Archibald Orr-Ewing, who was for many years superintendent of the province of Kiang-si, in which Miss Agnes Gibson worked, was received too late to be embodied in this issue of "CHINA'S MILLIONS." We are therefore printing it as an insert.

they could to revive her, the precious life ended. Miss Hall, a fellow-worker and close friend, was with her during the last days, and her presence and help were a great comfort to our beloved sister.

The mortal remains of Miss Gibson were taken to her brother's home at Tonawanda, N.Y., where a quiet and beautiful service was held. The Rev. Mr. Cameron, of the Presbyterian Church, who had met Miss Gibson during her visits at Tonawanda, led the service, and others, who knew and loved her, took part. Mr. Gray, an evangelist, who both sings and preaches the gospel, sang two of her favorite hymns; "Oh, love that will not let me go," and "Where Jesus is, is home to me." The body was laid to rest, outside of the din and smoke of the city, in the new Elmlawn Cemetery. As we stood around the grave which enclosed the soulless form, we heard a voice in triumph saying, "I am the resurrection and the life." "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and, if I go and prepare a place for you, I will come again."

It was my privilege to meet Miss Gibson for the first time at the valedictory meetings, which were held for the out-going missionaries from the Glasgow district in the fall of 1884. She was one of the same party as Miss M. Murray of Yang-cheo, and she was the youngest lady missionary ever sent out by the Mission. Before going to China she had proved herself a faithful worker in her native city of Glasgow. She had not only taken an active part in the work of the church with which she was connected, but also, in the dark places of that busy commercial centre, she had succeeded in rescuing many of the perishing. Her life and work in China, at Ho-k'eo, on the Kwang-sin river, are well known to the members of the Mission, and also, to many others who are interested in the growth of God's kingdom.

The Kwang-sin district, in the province of lovely Kiang-si, was opened in 1886. Miss Gibson was one of first to settle there. Located in the station of Ho-k'eo, she, with the help of other missionaries and the hearty co-operation of the native evangelists, built up a strong and substantial work. There are now connected with the church, close on to three hundred communicants; and one very encouraging feature of the work is the number of well-to-do business men who are church members. On the Lord's Day they close their stores and take part in the various activities of the church. There is also a flourishing Christian Endeavor Society. The work there stands, and will stand, as a monument to our

sister's abilities as an organizer, to her patient zeal as a worker, and to her intense devotion as a loyal servant of Jesus Christ.

It may be said of Miss Gibson that to her everything in life was real. Sin was no imaginary evil; it was the curse of mankind, strong, subtle and terrible. Faith and prayer were living factors in her experience. She knew God, and she kept up regular communion with heaven. Above all, Christ was a bright reality, the Savior of all, the strong Son of God, the Head of the Church. Of a very devout spirit, she served the Master with great singleness of heart. I have seen a photograph of her which, to my mind, gives a very consistent representation of her one unchanging desire and continuous effort; she is taken seated with the open Bible on her lap. For days and weeks and years, she communicated to her flock, with care and earnestness, the truths which the Holy Spirit revealed to her. She fed the flock with the pure milk of the Word, and she proclaimed with increasing joy the blessed Evangel.

Miss Gibson's death is a great loss to our Mission, and it is certainly a greater loss to China. It will be hard to replace such a valuable worker. And yet, in the death of this dear servant of Christ, we bow to the will of God. It was evident that she was very weary, and she was afraid that if she were permitted to return for a third term of service, she would not be able to undertake all her former responsibilities. Our Heavenly Father knew her fears, and He bade her to rest. Yes, in heaven her place was vacant; and she was needed there. We know she has gone to live in a purer land, to wait there for the coming of the Lord and the great Coronation Day.



MISS AGNES GIBSON

She has broken her box of costly ointment, and the fragrance of the life poured out fills the minds of those who knew her with sweet and hallowed memories. May we allow this quiet and beautiful life, so full of grace and work, to appeal to our hearts, so that we, too, may occupy "till He come," and may someone reading this appreciation, volunteer to follow her noble example.

"If we are simply to pray to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer, and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism. . . . We must serve God even to the point of suffering, and each one ask himself, in what degree, in what point, am I extending, by personal suffering, by personal self-denial, to the point of pain, the kingdom of Christ? . . . It is ever true that what costs little is worth little."—*Rev. J. Hudson Taylor.*

Tidings from the Provinces

News Notes

Letter from Mr. James Stark, Shanghai, giving the latest news from the field.

I deeply regret to have to report the death of Dr. J. E. Williams at Chin-kiang on the 1st of June, from typhus fever contracted in the famine relief hospital, where he had ministered to a large number of sufferers. Dr. Williams arrived in China from England on November 13th, 1890, and had since rendered valued service as a medical missionary in several of the provinces, endearing himself everywhere alike to his fellow-workers and to the Chinese by his Christ-like spirit and his kindness of heart. In his removal we have, as a mission, lost a most devoted and esteemed worker, who will be greatly missed. Sincere sympathy is felt for his widow who is being graciously sustained amid the sorrow of her bereavement.

The famine relief works, to which I referred in a previous letter as having been established at Antong, Kiang-su, have now been discontinued, and the 11,000 men employed in connection with them have been disbanded to admit of their returning to their homes to till their land in preparation for future harvest. Mr. Oliver Burgess, who with Mr. R. A. McCulloch, Mr. W. E. Tyler and others who have assisted them from time to time, together with Miss M. A. Reid and Miss E. Trudinger, have put the officials and people alike under great obligation to them by the work which they have done. Besides saving the lives of a very large number of famine sufferers, the enterprises undertaken and carried through will be of permanent benefit to the city and district. All the main drains in the city have been re-dug, widened and deepened; several roads have been paved with stone; about three acres of swamp in the city have been filled; roads have been made, both inside and outside the city wall; ten miles of old canal have been re-dug; four miles of new canal, eighty feet wide and from ten to twenty feet deep, have been made, whilst scores of acres of land have been reclaimed from the flood.

I am glad to be able to tell you that since the date of my last letter, two hundred and thirty-six baptisms have been reported.

Miss Hilda Carr writes of a ten days' visit which Miss Jessie Gregg paid to Taining in April, when twenty boys and twenty-two girls decided for Christ.

Much prayer had been offered to God for special blessing, and the gracious answer given has called forth many thanksgivings.

Miss Edith Rowe, writing of a visit to Liu-ying Hsien, mentions that there are now nine men and four women there who may be regarded as earnest enquirers. One of the latter, an opium smoker of twenty years' standing, who had obtained deliverance from the habit by simple trust in the Lord Jesus and had broken her vegetarian vow, has also given up her idols to be used by Miss Rowe to represent to people at home the spiritual need of China.

Mr. J. W. Webster writes of further cause for sorrow in the church in Fuchuen. Unworthy conduct has necessitated the exercise of church discipline in the cases of three members.

Mr. C. H. Parsons reports the first baptism of converts at Miao-iu-tsao, in the district of Kuei-fu, eastern Si-chuan, two women having been received into the fellowship of the church on the confession of their faith in Christ.

Miss A. R. Allen, writing of a Chinese gentleman, Song Lao-ie, at Liangshan, tells us that prayer is being answered about a Bible which was given to him some time ago. His own people say that he spends days reading it, and sits far into the night pouring over its pages. He appears to be gaining an intelligent grasp of the Truth. During a recent visit which Mr. Walter Taylor paid to him, he said, "I see by this book that whoever sins, be it much or little, can be forgiven by coming to Jesus."

Mr. C. B. Hannah, in reporting the recent baptism of thirty converts, ranging from sixteen to eighty-four years of age, and representing five out-stations in the district Paoning, eastern Si-chuan, writes, "It was most encouraging to see in four instances father and son baptized together."

Mr. B. Curtis Waters, lately paid a visit to Teng-teng, an out-station of An-shuen, Kuei-chow, when twenty-nine converts confessed Christ in baptism.

Mr. G. Cecil-Smith, writing of a thirty-six days' visit which he lately paid to the district lying to the south of Kuei-yang, in the same province, says, "Altogether we had much to encourage us—a readiness to hear the Word, and in some instances an apparent desire to follow the Lord."

Mr. W. J. Embery, of Tali Fu, in the province of Yun-nan, for which so much

prayer has been offered to God, reports the burning of an ancestral tablet by a woman who has been leader in idolatrous practices.

Mr. J. W. Owen sends an encouraging account of a six weeks' visit to some of the out-stations in the district of Chang-teh, Hu-nan, during which thirteen men were baptized. On the journey Mr. Owen travelled four hundred English miles by boat, on foot and on horseback.

Cheh-kiang

WENCHOW.—We had a baptismal service not long ago at which twenty-one men and women became part of the visible Church on earth.

Please pray for these that their love to Christ and zeal for His service may increase all the time. It is so easy to become cold and engrossed with worldly cares. Many who begin well seem to lose their opportunities afterwards. We all need constancy of spirit. It is perhaps little wonder that so many are not as bright as they might be. Where is Satan's opposition more subtle and determined than here, where his kingdom is little more than just being assailed?—*Mr. G. H. Seville.*

Ho-nan

KAI-FENG.—The work of the church is encouraging, and we have been able to put more responsibility upon the Christians. Those who have had offices put upon them, are creditably performing their duties. We received into the church by baptism this year two men and three women, which brings our membership up to sixteen. The latter were the first of their sex to enter the church here, and there are a number of others whose belief is without question; but they have been delayed for further teaching. Seventy-five persons has been the average in attendance at the Sunday morning service.

Besides a number of adherents there are thirty-five men and women who rank as inquirers, and who are under regular teaching. These, we trust, will continue to prove their faith and in time all enter the church. The influence of a Christian body in this heathen community is showing itself in various ways. One prominent instance occurred some months ago when the head of one of the oldest and wealthiest families in this city invited us to conduct the funeral service of his brother

who before his death requested a Christian burial.

This brings us to the important work of the evangelization of the city and district, a work in which all the staff has taken part. We are still almost alone in this great task. The atmosphere in which we labor is an important factor in this work; and it will be noticed that much of our work is still that of sowing the seed, no large ingathering having yet been granted to us. The opposition to the Message is still very strong in this large provincial capital, and it is becoming more intelligent as the progress of modern ideas is overcoming the old, gross superstitions.—*Extract from Mr. Bevis's report for 1906.*

Monthly Notes

ARRIVALS

March 26th, at Shanghai, Messrs. W. B. Sloan and C. Polhill (on a visit), from England.

March 31st, at Shanghai, Mr. and Mrs. A. Langman and three children (returned) from England.

April 13th, at Shanghai, Miss S. E. Jones (returned), from England.

April 29th, at Shanghai, Miss L. Blackmore (returned), from England.

May 12th, at Shanghai, Mrs. H. N. Lachlan and two children, and Miss A. A. Davis (returned), from England; also Miss M. Suter (returned), from Switzerland.

May 25th, at Shanghai, Mr. and Mrs. J. Palmer and three children (returned), from England.

June 6th, at Seattle, Rev. A. Polhill and Miss Drake, from Shanghai.

June 19th, at Vancouver, Mrs. Grace Stott and Misses F. A. M. Young and R. McKenzie, from Shanghai.

DEPARTURES

April 1st, from Shanghai, Miss E. Bradfield, for England.

April 6th, Mr. and Mrs. A. O. Loosley and two children, for America.

April 15th, from Shanghai, Misses E. H. Allibone, C. C. Macdonald and K. Ralston, for England.

April 20th, from Shanghai, Miss K. E. Kohrig, for Caroline Islands.

April 20th, from Shanghai, Messrs. E. Johnson and N. Gothberg, for Sweden.

April 29th, from Shanghai, Mr. and Mrs. C. Best and two children, for England.

May 4th, from Shanghai, Mr. and Mrs. G. Ahlstrand and two children and Mr. C. J. Jensen, for Sweden; also Mr. V. Renius and one child, for America.

May 11th, from Shanghai, Rev. A. T. Polhill and one child and Miss E. Drake, for England.

May 13th, from Shanghai, Mr. and Mrs. W. B. Milsum and one child, for England.

May 17th, from Shanghai, Misses M. Nilsson and M. J. Ramsten, for Sweden.

May 18th, from Shanghai, Mr. and Mrs. G. F. A. Krienke, for Germany; also Miss L. E. Kohler, for Switzerland.

May 26th, from Shanghai, Mrs. Grace Stott and Misses F. A. M. Young and R. McKenzie, for North America.

May 27th, from Shanghai, Mr. and Mrs. C. B. Barnett and two children, for Australia.

June 10th, from Shanghai, Miss A. Sanderson, for England.

June 14th, from Shanghai, Mr. and Mrs. E. G. Bevis and two children and Mr. and Mrs. W. J. Doherty and one child, for Australia.

June 16th, from Shanghai, Mrs. R. Grierson and two children, for America.

June 29th, from Montreal, Rev. A. T. Polhill and Miss Drake, for England.

BIRTHS.

March 26th, at I-chang, to Mr. and Mrs. H. J. Squire, a son (Eric).

March 26th, at Cheo-kia-k'eo, to Mr. and Mrs. J. Brock, a son (Lawrence Crawford).

April 5th, at Kai-feng, to Mr. and Mrs. E. G. Bevis, a daughter.

April 9th, at Hong-tong, to Mr. and Mrs. N. E. King, a daughter (Dorothy).

April 19th, at Hsüen-hua, to Mr. and Mrs. C. G. Söderbom, a son (Erik Albert).

April 27th, at Chung-king, to Mr. and Mrs. R. L. McIntyre, a son (Herbert Lamont).

May 4th, at Shanghai, to Mr. and Mrs. Chas. H. Judd, Jr., a daughter (Katherine Sibelle).

May 15th, at T'ai-cheo, to Mr. and Mrs. J. G. Kauderer, a son (Johann Georg).

MARRIAGES

May 28th, at Shanghai, E. Maag to Miss R. Stucki, and G. Müller to Miss A. Hoffmann.

May 29th, at Hsiai-cheo, G. W. Wester to Miss T. Hattrem.

May 30th, at Tien-tsin, D. Urquhart to Mrs. A. E. Arnott.

DEATHS

February 25th, at London, Robert George Arnott, son of Mr. and Mrs. G. A. Rogers.

June 1st, at Chin-kiang, Dr. J. E. Williams, from typhus fever.

Recent Baptisms

SHAN-SI—

Feng-chen.....	11
Ta-tong out-station	3
Soh-ping	3
Tso-ün	3
Ping-iang and out-stations.....	8
Pu-cheo out-station	8
I-shi	7

SI-CHUAN—

Pao-ning and out-stations.....	42
Kia-ting out-station.....	8
Kai-Hsien and out-stations	36
Kuei-cheo Fu out-station.....	9

KUEI-CHEO—

Tsen-i and out-stations	4
An-shuen out-station	29

YUN-NAN—

Ta-li	1
Kuh-ting	1

KIANG-SI—

An-ren out-station.....	2
Long-tsuen	11
Fu-cheo	9

GAN-HWUY—

Huei-cheo and out-stations.....	7
Kuang-teh	6
Cheng-iang-kuan	5
Luh-an out-station.....	6
Tai-ho	1

CHEH-KIANG—

Uen-cheo and out-station.....	21
Feng-hua.....	3
Tai-cheo out-station.....	3
Tong-lu and out-station	10
Cheng-iang out-stations.....	29
Tai-ping out-stations.....	6
Sin-chang and out-stations.....	25
Chu-cheo.....	6

HU-NAN—

Chang-teh out-stations.....	49
Chang-sha out-station	13
Heng-cheo	1

HO-NAN—

Tai-kang and out-stations	15
Si-hua and out-stations.....	30
Cheo-kia-keo out-stations.....	47
Kai-feng	7
Kuang-cheo and out-stations...	28
Ho-nan Fu	4
Mien-chi	5
Sin-an	11
Long-ning	2

SHEN-SI—

U-kong.....	9
Ch'eng and out-station.....	9
Sang-kia-chung	13
Hsing-ping	35
Si-an	8

CHIH-LI—

Hsuen-hua	2
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Previously reported 615
132

Total..... 747

Editorial Notes

WE have sent for a few months past, to all new donors who have ministered to the Famine Fund, copies of CHINA'S MILLIONS, thinking that they might like to see the paper and become acquainted with our work in China. If any of these friends desire to have the paper continued, will they please notify us, sending us, if they desire to pay for the paper the subscription price of fifty cents. In case no word is received, we shall understand that it is not desired that the paper should be continued.

There was such an abundance of money given to the Mission at the time of the famine in China, for the relief of the famine sufferers, that those in authority at Shanghai found it difficult to make legitimate disposition of all the funds committed to them. This illustrates two facts; first, the generosity of God's people; and second, that physical suffering appeals to them much more quickly and fully, in general, than spiritual suffering. We do not speak critically. We are deeply thankful that so many of God's devoted children had compassion upon the poor, suffering Chinese in the time of their calamity, and that their generosity was so great that multitudes of lives were saved from starvation and death. At the same time we feel constrained to remind our readers, that the body is always of less importance than the soul, and that there is perpetual, terrible soul-famine in China, which only the "bread which cometh down from heaven" can satisfy. May God grant, now that the lesser need has been supplied, that this greater and more permanent need may not be forgotten.

By a recent decision of Mr. Hoste and the Shanghai Council the practice of requiring the members of the Mission to wear the Chinese dress in China has been somewhat modified. While this practice is still generally advised, it is no longer obligatory, but optional. The change in rule has been made in view of the many alterations in dress which are taking place among the Chinese. With the natives, it is becoming quite the vogue to modernize the dress, and now it is even a somewhat common experience to see persons discarding the native dress altogether and adopting foreign costume. This is particularly true in the treaty ports. In the vast interior, where changes take place slowly, customs continue about as usual. The change of rule in the Mission is not likely to produce, at once, a radical change in the practice of the missionaries, except in particular places, for the advantage of wearing the native costume is too deeply appreciated by them to be lightly foregone.

It is with much sorrow that we announce the death of Miss Agnes Gibson, of the C. I. M. Our friend had been home in Scotland, on furlough, and had come to Canada for further sojourn, that she might visit her brother, living at North Tonawanda, New York. While she was recently spending a few days at Clifton Springs it was discovered that she was in need of surgical treatment, and later, it was arranged that an operation should be performed at the Sanitarium, at that place. Miss Gibson seemed to have a presentiment, in spite of the fact that the operation seemed entirely successful, that she would not recover, and her anticipation proved true. Everything went well for a time, but there was a sudden col-

lapse, which resulted in her death. There will be found elsewhere in this number a memorial notice relating to our dear sister, which our friends will read, we are sure, with interest and sympathy. Miss Gibson was one of the most successful and valued workers among our lady missionaries in China, and her service will be greatly missed. Such deaths, in view of the need among the heathen, are mysterious beyond explanation. But we can believe even where we do not understand; and at such times as this, we can always have the consolation, that the Lord remaineth, and that He will continue to fulfil all His purposes till the great consummation is reached. May His sweet comfort, meanwhile, be with those who mourn.

As Bible translators, the missionaries are the most vital force in the world, and their work has been phenomenal. Dr. Dennis has recently finished the task of compiling statistics relative to the matter, and his findings are as follows: The number of translations of the whole Bible—including three versions now obsolete—is one hundred and one; the number of translations of the New Testament—including twenty-three versions now obsolete—is one hundred and twenty-seven; the number of additional languages into which portions of the Old and New Testament have been translated—including fifteen versions now obsolete—is two hundred and fifty-four. Thus, the total number of translations is four hundred and eighty-two. This is a grand monument, not only to the literary ability, but also to the spiritual faithfulness, of the missionary body, and the result is a great gift to the human race. May the Spirit of God bless these many translations as they are scattered throughout the earth and read by the needy sons of men.

"Preach the Gospel to every creature." (Mark 16: 15). In view of the fact that these words may well be translated, "Proclaim the Glad Tidings to the whole creation", it is apparent that the work of the missionary and the Gospel which he preaches have a far wider application than is generally supposed. It is the average conception that missionary service has only to do, in God's purpose, with the salvation of individual souls. It is far otherwise. The salvation of souls is certainly one end which God has in view, and a very important end; but, from another standpoint, it is but a means to an end, which is far wider, more comprehensive, and more glorious in its import. This end is described in the eighth chapter of the Epistle to the Romans, where we are told that "the whole creation groaneth and travaileth in pain," and that it is waiting, together with ourselves for "the redemption of our body." That is, all creation is under the curse of sin, and must so remain until the Church is made complete and presented to God by Christ in resurrection power and glory. Then will Christ and that Church be manifested as the first-fruits of God's resurrection life, whereupon creation's groaning and travailling will cease, as it also feels the thrill of resurrection life. And it is to this end, the smaller and then the larger end, that the Gospel is being preached. That Gospel, in other words, is God's Glad Tidings to the whole creation, not only to man, but also, to the beasts of the field, to the birds in the air, to the fishes in the sea, to the sun, moon and stars, and to the earth at large. It is the glad, good news, for all creation, that redemption draweth nigh.

CHINA'S MILLIONS

Receiving the Holy Ghost

BY REV. J. STUART HOLDEN
Member of the London Mission Council

"Have ye received the Holy Ghost since ye believed?" ACTS 19: 2.

THE inference, I think, lies very clearly upon the surface there, that there is a possibility of a believer being truly converted to God, and having no doubt whatsoever as to his acceptance with God, and yet never to have received in His fulness the Holy Ghost. Do not misunderstand me at the outset. I do not mean that one can be converted, and know his acceptance in the Beloved apart from the Holy Ghost; but it is one thing to be born of the Spirit, and it is another thing altogether to be filled with the Spirit; and this is the fulness of the meaning of this question: "Have ye received the Holy Ghost since ye believed?" I want to point out to you that this receiving of the Holy Spirit, of which we have many concrete instances in the Word of God, to which I shall call your attention briefly, is a distinctly

SEPARABLE EXPERIENCE FROM CONVERSION,

though not necessarily a *separate* experience. There is no reason why a newly-converted soul, from the very moment of his acceptance of Christ, should not likewise accept and receive the great gift of the Holy Ghost. I once heard a working man say: "I received Jesus Christ for my eternal life, and then I received the Holy Ghost for my internal life;" and he was not very far from

the truth. He had got the main idea of God's purpose.

There is, of course, first, the case of the early disciples themselves. There is no doubt whatsoever

that they were converted men, there is no doubt that they had received much from Christ's hand. They had certainly received eternal life, for He testified unto His Father in the last great High-Priestly prayer: "I have given them Thy words, and they have kept them." Speaking of His own sheep, whom they were, He says: "I give unto them eternal life, and they shall never perish." They had received peace, for He said: "My peace I give unto you." They had received also the joy of the Lord, for did He not pray that His joy might be in them and that their joy might be full? They had received the grace of discipleship, for had they not left all to follow the Lord Jesus? And yet at the very end of His ministry, when He went into the garden, He had to turn to the foremost of them and say: "Thou canst not follow Me now—thou to whom I have said, 'Follow me,' and who hast attempt-



HOWARD A. KELLY. M.D., BALTIMORE, MD.
Member of the North American Council of the China Inland Mission

ed to do it; but thou shalt follow Me afterwards." Right through their lives we see how devoted those disciples were to their Master, and yet how they failed to catch His spirit, or to follow Him in spirit. They

quarreled amongst themselves for the highest places, and there was a selfishness of heart which would have sent the hungry multitudes away lest they themselves should lose their supper. There was a lack of love, for when they were thwarted in what was their purpose they would have called down fire from heaven to consume the Samaritans. There was a denominational spirit only equal to the denominational spirit of this day; and when they saw one doing miracles in the name of the Lord, they would have forbidden him, "because he followeth not with us." And then at the very end, when their adherence to the Lord Jesus Christ would have been of the greatest moral value to Him, they "all forsook Him and fled," and the boldest amongst them denied Him to a servant girl. Disciples they were, Christians we may say they were, but not filled with the Holy Ghost; and in this state the Lord appeared to them, and said: "Ye shall receive power, after that the Holy Ghost is come upon you; tarry ye in the city of Jerusalem until ye be clothed upon with power from on high." And they did so, and the Lord mightily fulfilled His word—so much so that you cannot recognize in the Acts of the Apostles, or in such indirect references to them as we have in the Epistles of the New Testament, the same band as the band of which we have just been speaking in the gospels. There are two Peters, two Johns, two Jameses—two distinct men in each case. Why? Because the Holy Ghost has come upon them, and made that great, mighty change in their lives.

Not only in the case of the early disciples, but after Pentecost, in the Acts of the Apostles, we read of the deacons. It was necessary to have a body of men for church government and organization; and they were to be men who were filled with the Holy Ghost. The inference is very plain; it is that there were those who were numbered in the infant church, truly converted, but not filled with the Holy Ghost, and hence did not come up to God's standard of church officership. Again, in the eighth chapter of Acts, the account of that wonderful revival at Samaria, where Philip had preached the Word of God and numbers had turned to the Lord, and great joy was in the city; but they had not received the Holy Ghost, when Peter and John came down to them. There is a beautiful touch there. It was Peter and John who called down fire from heaven on those very Samaritans, as we read in the gospels, and now they come and pray, not that the fire of judgment, but the fire of the Holy Ghost might fall upon them: "For as yet He was fallen on none of them." Is their position and our position not distinctly analogous to-day? Again, in the case of the Ephesian Christians in this nineteenth chapter, the fruits of the labor of Apollos. You cannot lead a soul into blessing which you have not enjoyed yourself and are not enjoying, and Apollos cannot lead men up to the fulness of the Holy Ghost, because he knows only the baptism of John himself. Hence Paul's first care when he came down and found those believers was: "Have ye received the Holy Ghost since ye believed?"

The second thing I would point out to you, with regard to this mighty gift of the Spirit which God

graciously deigns to give to each one of us, is that not only is it a separable experience, but it is

ABSOLUTELY NECESSARY

for each one of us; absolutely necessary if new ideals are to be translated from the ideal into the actual in our lives; absolutely necessary if we are to follow the Lamb, as we profess and desire to do, "whithersoever He goeth."

Let me use an illustration which may serve to show just what I mean. I go into the studio of an artist and see a beautiful picture painted by wondrous skill upon a canvas, and am fired with a desire to do similar work. Oh, that I could produce such a picture! I express my desire to the artist, and he furnishes me with canvas and brushes and paint, and I set to work. My desire is real, and my endeavors are to the top of my powers, but the result is—what? Failure! And when my painting comes to be compared with the original there is hardly any semblance whatever. Why? Not because I have not honestly done my best, not because I have not honestly desired to compass the end I had in view, but because I have never received the artist's genius or spirit, and my work is but an imitation of his work. But if he comes and sees my failure and takes another canvas, and himself, with the wonderful skill with which he wrought the first work of art, reproduces it, there is all the difference in the world. The imitation and the reproduction are immensely different. I cannot quarrel with the phrase, for it has been a help to many, but it is

NOT AN IMITATION, BUT A REPRODUCTION OF CHRIST

that we need. It is not an imitated life of Christ in the different realms and spheres of our existence which God calls us to, but it is that Christ should reproduce in us, by the Holy Ghost, who is the executive of the Trinity, His wonderful character—His grace, His gentleness, His humility, His forbearance, His long-suffering, His zeal, His prayerfulness, His fidelity, in short, the very nature of Christ imparted to us by the Holy Ghost. Well may He say to Peter, and to you and to me: "Thou canst not follow Me now, but thou shalt follow Me afterwards." "Have ye received the Holy Ghost since ye believed?" Your endeavor is not sufficient, your resolution is not sufficient. "That which is born of the flesh," that which is the outcome merely of the desires and the best resolutions of the flesh, is only flesh, and can never be anything else; but that which is the outcome of the indwelling Spirit, that is the character, the life of Christ.

Further, if you will read through the New Testament carefully, you will find that every Christian grace is attributable to the indwelling presence and power of the Holy Spirit. Take the graces which we most commonly desire. There is *power*. I have already quoted: "Ye shall receive power after that the Holy Ghost is come upon you." *Prayer*: "The Spirit itself maketh intercession." It is the indwelling Spirit who is the Spirit of prayer, so that I pray "in the Holy Ghost." *Victory over sin*: "When the enemy comes in like a flood, the Spirit of the Lord shall put him to flight." *Cleansing*: "Seeing ye

have purified your souls in obeying the truth through the Spirit." Then again, there is that wonderful cluster of graces which you get in the fifth chapter of Galatians, not as the fruit of the Christian, but as "the fruit of the Spirit" in the Christian, as the fruit which we see on the tree is the very sap within flowing through the branches in which it has free course, and in which it can work.

The third point to be noted in connection with this gift of the Spirit is, that beyond its separable and necessary character,

IT IS IMPERATIVE

Ephesians 5:18, "Be filled with the Spirit," is as binding as any other command in God's Word. Notice how it is put in antithesis against one of the commonest forms of sin—drunkenness. "Be not drunk with wine, but be filled with the Spirit." This is not an optional addendum to our present experience, but if I

am not filled with the Spirit of God to the utmost of my God-given capacity, I am living in disobedience to the revealed will of God. It is high ground to take, but it is the only ground I can take. This is not something which I can "go in for" as a man goes in for a prize, or as one goes in for photography, at one's own will. "This is the will of God, even your sanctification." "Be filled with the Spirit." It comes to me that what we need at this time is a mighty conviction of *the sin of not being filled with the Spirit*, for because I am not filled with the Spirit I am not representing Christ to the world as I should do. Because I am not filled with the Spirit, out of me there cannot flow rivers of living water to others in a world that is rushing headlong from God to its own destruction. It is incumbent upon you and me who know His name, and put our trust under the shadow of His wings, that we be made all that He would have us be for the salvation of dying men and women.

The Hold of Lamaism upon the People of Tibet

BY MR. JOHN R. MUIR

THERE is no nation or people on the face of the earth to-day so priest ridden and bound by tradition and superstition to a system of religion as the Tibetans. In China the native priests are more or less despised according to the degree of prosperity they reveal or according to the degree of enlightenment of the would-be believer, and now that western ideas are being spread abroad in the Orient, skepticism and infidelity are on the increase. But in Tibet the people hold to the lamas as their only means of salvation as truly as did the poor, deluded, superstitious people of Europe in an age of darkness and ecclesiastical intolerance.

The lamas make the most of a natural religious sentiment in these people of the mountains, and the adversary of men's souls has indeed sown weeds "while men slept." While the church has been taken up with her own internal strife and division, Satan has been entrenching himself till, apparently, no land has ever presented such a formidable wall of opposition to the Christian missionary as the "Land of the Lamas."

It is literally the "Land of the Lamas" with one priest to every ten inhabitants. The inmates of the monasteries are drafted from the families. It is not only an honor to have a priest in the family, but the family that refuses to comply with the prevailing custom is duly dealt with by the priests until compliance proves after all the safest policy. Every district has its lamasery,

the smaller places have small and often poorly equipped ones, but in the large centres the lamaseries cover as much ground as an ordinary village; accommodating from three thousand to five thousand priests. Here they live and study often from infancy. Thus the lamasery becomes the centre of interest to every family that has furnished a priest for the service of the church, the priest being an autocrat in the family, for he is often the oldest son and in a position to coerce by intimidation and threat of dire calamity if they dare oppose a member of the fraternity.

Naturally a great deal of property comes into the hands of the priests by gift and inheritance so that in every district the lamasery represents the greater part of the wealth of the community; and the spiritual advisers are not above using means to acquire more wealth. They trade in all sorts of wares. The usual market for the produce of the district is found in the



A TIBETAN SUSPENSION BRIDGE AT LU-TING K'IAO

It is 127 yards long and 400 years old

lamasery. When we wanted salt we sent to the lamasery, and the coarse cloth of the land was also bought there. They grant loans at an exorbitant interest that soon results in the bankruptcy of the victim to the enrichment of the lamasery. No one dares to oppose them because they are too powerful, and, beside the human power, there is the threat of curses and infliction of punishment in the next world, too awful to be imagined, for the one who is so rash as to refuse a lama whatever he might ask. Every lamasery has a secretary, who is him-

self a lama, but his duty is to look after the finances of the institution and the others say prayers for him. This man is usually very rich and is the power, next to the Big Lama. In the case, not infrequent, where the latter is a mere baby, the secretary is the head man and controls not only the finances, but everything else in connection with the monastery.

To explain what a lama is, let me say that centuries ago when the Chinese secured a hold in Tibet the primate of the church was made the ruler of the land and a subsequent Dalai-Lama (for so he was called) proclaimed himself to be an incarnation of one of the popular Tibetan deities, thus adding the authority of divinity to the other claims he already possessed. From that time Tibet has had a *living god*. Whenever the Lama dies his spirit is good enough to return again immediately in the person of some babe whose birth synchronizes with the death of the former. This is a very convenient system, for the Lama as a mere babe is easily controlled by the Chinese or others whose authority he might oppose. For many years the Dalai-Lama has not lived beyond the age of fifteen, and the present one who is now over twenty has been the means of all the recent trouble between Russia, India and China. It would have been better for the interests of China if he had followed his predecessors at the tender age formerly prescribed by China.

With a living god in their midst no Tibetan has any idea that another religion could be better. They believe in the fallacy implicitly. The Dalai-Lama has not held his claim alone, for after a time every lamasery had its own incarnation and now there is a god in every important monastery. These are the lamas, the Dalai in Lhasa being the head of all, and as they are chosen in infancy no ordinary priest can hope ever to be a lama. However the people, as a mark of respect doubtless, call them all lamas, so that the term is now

applied to every inmate of a lamasery, though the priests are called "trabas" and ought never to be spoken of as lamas.

Whoever heard of a "Prayer Market" in any other land than Tibet? Yet that is what we find outside the very doors of our new mission premises in Tatsienlu; and when the buildings are completed the priests will be gathering every day to say prayers for the chance customer while the gospel is being preached within twenty feet of them. Just as they go to the vegetable market for greens or to the fruit market for apples, so they come to this "prayer market" from day to day to invite the priests

to say prayers in their homes for sickness, prosperity or perhaps in time of death. Every morning the priests come and every evening they return laden with the spoils that go to enrich the lamasery. These consist of money and all sorts of goods that have been promised in case of successful praying, and from king down to the most humble subject the fear and reverence is so profound that the giving of such presents is esteemed absolutely necessary. The abuses of this system, as bad, or worse, than the Roman system of indulgences, may be better imagined than told.

But the ritual and religious festivals appeal strongly to the people. In China the ritual is associated with noise, but the Tibetan worship would appeal to us as more reverential and devotional. The noise that is produced is, after all, harmonious. It has been the writer's privilege to attend one of the great ceremonies in connection with the largest lamasery in Tatsienlu known as "The Devil Dance," in which is included the ceremony

called, "Baptizing the Idol."

The show lasted two days, and it is easy to see how the hold of the priest is strengthened by appealing to the desire for pleasure and the enjoyment of the senses. The lamasery in question has a lama about four years old, so



THE LAMASERY AT DRANGU



TIBETAN VILLAGE

on this occasion a very great and famous lama from Derge was in attendance and added his share of the attraction. It was a gala day and all the people, Chinese as well as Tibetan, were in holiday dress, making for the lamasery long before the performance was scheduled to commence. Children must have peanuts and candies and the grown-ups must help to eat them just as they do on similar occasions in other lands. So the road near the lamasery was filled up with booths, and the cry of the peanut boy sounded above the noise of the horns and the cries of the dancers throughout the performance.

Though this is strictly a religious ceremony, the pleasure the people have in it, hinders the introduction of any new faith that will preclude the old. As we looked at that scene we realized as never before how impossible, apart from the power of God's Spirit, it will be for us to break that hold in even one heart and lead to Jesus.

The great lama sat in a beautifully-equipped tent, on a chair over which was thrown a tiger skin, the emblem of royalty. The musicians all arranged in a row on one side waited for the signal to commence. There was expectation in the air. Before the great door that leads into the temple a great painting fifty feet high displayed the god that was about to receive his annual christening. The trumpets sounded and the drums rattled and out from the temple in solemn array marched the priests and formed themselves in a circle around the two lamas, the boy and the man, and the ceremony commenced. A silver bowl, and a brass

urn containing water were produced, then the image of the idol caught in a mirror was solemnly and with much ceremony repeatedly baptized by pouring water upon the mirror. The water was caught in the bowl so that none was lost. After this rite, which took considerable time, the dancing commenced. This was continued throughout the most of two days, until the final ceremony of "Burning the Devil," which pleasing ceremony closed the fête.

The Tibetans believe in demons and the worship of the lamas is largely connected with exorcism. The dances are for the purpose of enticing the demons that have found their way into nooks and corners of the extensive buildings as well as those from the neighborhood to come to the celebration, and then they are duly captured in paper houses, escorted outside the lamasery and burned. We have said that people are attracted and held by these allurements, but of how much more importance is it that the demons also be attracted! So the preparations must be on an enormous scale. Each dancer

is robed from head to foot in the most costly silks and satins ornamented with fringes made of bones. A full description would be out of the question; enough to say that the foreign ladies present were in danger of breaking the tenth commandment. There was nothing objectionable about the dancing as it was all performed by men and was very artistic to say the least. The head-dresses in some cases were hideous, no doubt to represent certain demons, and in addition, cows, horses, wolves and wild beasts of all descriptions were prominent. Among the most amusing features were an elephant and a horse each set astride two boys who kept the animals moving; the horse was particularly life-like and kept the little priest, who was his hostler, busy trying to keep him quiet. Beside the dancing, which was all performed in set figures, there were many grand marches and parades in which even the great lama participated. One of the features was the sacrifice of a child made out of "tsamba," the Tibetan meal. This may be the remains of a custom in which a live child was sacrificed, and as it was,

it was gruesome enough. No doubt, the demons were deceived into believing that it was a child! After the dismemberment the "tsamba" was passed around to the priests, the big lama receiving the head as his portion. These and other ceremonies, too numerous to mention, made up the programme of the great "devil dance," that is to the Tibetans the great religious ceremony of the year.



DEVIL DANCE AT LAMASERY

The work of the missionary will be by no means an easy one in winning these people from conformity to a system ages old, the religion of their forefathers, with which they are satisfied—a condition that does not prevail in heathen lands, since many of the nations are seeking for something better than they have. What are we going to do? Whatever else, we cannot neglect the one thing that we call upon you, my reader, to assist in doing.

The power of God can reach the heart of a Tibetan, be he lama or layman, and never until the spiritual forces are put to rout by the prayers of God's people, can we, who are on the field, hope to see the victory. Will you help us? The work is of such a nature that we cannot hope for many recruits, but each one can pray, and although each mission field calls equally loud for a part in the prayers of the Church, we feel that the reasons put forth in this paper ought to be sufficient to make many feel they ought to be remembering this field even more than others perhaps. "Lord, teach us to pray."

The Story of Mrs. U-chang

BY MISS F. L. MORRIS

ABOUT five years ago, a man named U-chang came into our refuge in North China to break off his opium habit, and while he was there he became interested in the Gospel. At that time he was not married, but very shortly after we heard that he was soon to marry a little cripple heathen girl who lived in his village.

It seems that this poor girl's mother had died when she was quite young, and the father had married again. The step-mother, who had children of her own, made this poor motherless girl the slave of the family. She was not only obliged to do all the hard work in the home, but she was treated very cruelly, not being allowed to sleep on the warm brick bed, commonly used in North China, but obliged to lie on the cold stone floor in winter, and during the summer on the floor of the damp out-house. This treatment, combined with poor food and scant clothing, brought on muscular rheumatism; and the poor girl gradually became so crippled that she was unable to do the work which had hitherto been expected of her. As she became more and more useless in her home, she was treated with greater cruelty by her step-mother, until finally she was cast out into the street, no one, apparently, caring whether she lived or died.

The man, U-chang, above referred to, knew the family well; and being of a very sympathetic turn of mind, he pitied the poor girl very much; so that when she was turned out of doors, a homeless cripple, he decided to marry her and thus provide her with a home. Why this man should choose a helpless cripple for his bride, was a mystery to many; but we all know that pity is akin to love; and having no relatives to interfere, and not too much of this world's goods, the consideration that it would not be necessary for him to pay the usual dowry for his bride, may have influenced him. However that may be, he married her; and two days later he brought her in to the mission station to see whether we could do anything for her rheumatism. Her case seemed almost hopeless, as she could only walk with the greatest

difficulty, and her deformed body was bent almost double; but her husband was so anxious that something should be done, that we afterwards had her come in and stay in the station with us for treatment. At first the little wife was very much afraid, and would not unbind her feet, neither would she consent to the treatment which we thought

necessary for her. This fear, however, gradually wore away, and we unbound her feet, bathed and rubbed her poor distorted joints morning and evening, though still under protest. But she seemed to have very little, if any, interest in the Gospel. At last her helpless, hopeless condition was so laid upon our hearts, that we felt constrained to have a day of fasting and prayer on her behalf; and truly, as we waited before God, we realized that He had both heard and answered our petition. Some of the servants must have told her that we had been spending the day in this way for her, as almost the first thing she said, when we went into the women's room in the evening, was, "Have you had anything to eat yet?" We answered in the affirm-

ative, and then she asked, "Is it true that you ate nothing all day because you wished to spend the day in prayer for me?" On assuring her that this was the case, she replied with tears in her eyes, "Oh, I am not worthy of it; you should not have done that for me." That we should love her sufficiently to go without food in order to pray for her, touched her heart; and from that day she was changed. Thereafter, instead of resisting, she yielded to everything that we suggested for her, even though the treatment gave her pain; and her heart seemed from that time to open readily to the Gospel. She accepted Jesus as her Saviour, and also, she became most anxious to learn as much as possible while she was with us; and it was surprising how quickly she learned to read and sing. During the three months spent with us, she not only learned to read quite nicely and to sing a number of hymns, (for she had a good voice and was fond of singing), but also she became so familiar with the Gospel story as to be able to tell it intelligently to others. In addition to this her body had grown much



Photograph by] TRAVELLING BY PACK-MULE (Dr. B. Brownhall
IN NORTH CHINA

stronger, and with the aid of crutches she could walk all over our compound, and was a real little sunbeam in our midst. While she was with us her husband came in regularly to see her, bringing flour for her food and any clothing that she might need; and it was easy to see that this Chinaman loved his little crippled wife, and also that she appreciated him.

At last she returned to her home, and then her great desire was to be able to do her own cooking and housework. But she found that the crutches were a great hindrance to her in this. Thus, one day, she prayed very earnestly that God would enable her to get about with the use of one crutch only; and it was remarkable how well she managed to do her work with one hand holding the crutch, and the other carrying articles for use. Indeed, I have sometimes seen her going about in her little room without a crutch at all, just by taking hold of things as she passed by them. Never shall I forget her bright, happy face, as she prepared the food one day when I stayed over night with her; so delighted was she to be able to cook a meal for me herself. Also, she helped her husband with his reading, and they used to read the Bible and pray and sing together in the evening. In fact, she was a great strength to him spiritually, as well as being a help in the home. We usually found her very bright and happy when we visited her. One day, however, her face was clouded and her heart sad. On asking the cause, she replied, "I am of no use in the world, for I cannot tell the Gospel to others, as

they will not come here to listen, and I am unable to go to them." After a little conversation together, in which we dwelt upon God's great goodness in enabling her to be a comfort and strength to her husband, instead of a helpless cripple as she feared she always would be, she replied, "I am not complaining, and always shall be thankful to God that I was a cripple, as I should otherwise never have heard about Jesus; but my heart is sad because I am of so little use to Him." We saw that she was really troubled at not being able to do more for our Master; and we finally arranged that she should come in and help teach the classes of women who came to us to learn to read. She was delighted with this plan, and gladly rendered us much valuable help in this way.

Mrs. U-chang had often longed and prayed that God would give her a little one of her own to love and care for; and He heard her prayer and granted this desire. But she died shortly after the little one was born. The child also died and her husband is left alone. We miss her happy, winsome face, and bright, prayerful life, for she spent much time in prayer; but we are sure, through her example, that she is now ministering to our little flock in another way; and we know that we are the richer because of having one of our number up there with Him. Will you not pray for her husband, that he may continue to grow in grace and in likeness to Christ, even though the one who was such a strength to him in his life has been taken away from him.

A Visit to the Hua Miao at Shapushan near Wutingcheo

BY REV. JOHN MCCARTHY

ALL friends of mission work in China will be thankful to the Lord for the wonderful work of grace that has been going on in recent years among the aboriginal Hua Miao tribes in Western China. Some who have only heard of the recent large ingathering into the Church should know that as a matter of fact the harvest that is being gathered is, like most other harvests, the outcome of much prayer and earnest effort.

As early as 1878-9 prayer was being offered and efforts made to reach the Miao tribes in the Kwei-chow province. In these years Mr. J. F. Broumton secured the services of a Miao servant. The people then were very much afraid of the foreigner, as they had reason to be of the Chinese. Through his servant, P'ang, Mr. Broumton won their confidence, and was probably the first Protestant missionary to visit and live in any of their villages. This man, P'ang, was afterwards converted and was perhaps the first native convert, (Protestant,) that filled a martyr's grave in western China. If he had not sought to protect Mr. Fleming when he met his death near Panghai he might possibly have saved his own life. From what we see of the Miao now, he seems to have been a true type of his people. Though a naturally timid people, we expect they will be found to be valiant for the Truth.

It is only during the last year that the Lord has opened the way for us to take up work among these people. Through the kind help and encouragement given by Mr. Pollard of the Bible Christian Mission, Mr. Nicholls has been led to begin work among the Hua Miao who are residing in a district a few days north of Yunnan fu, Wutingcheo being the centre of the district. A couple of Mr. Pollard's helpers, with his approval, volunteered to go with Mr. Nicholls and help him to evangelize their own people. Mr. Nicholls found that the Lord had been preparing the people in a wonderful way to give up their sinful habits, and to hear with gladness the Gospel story. He was welcomed in almost every village.

The writer finding himself at Yunnanfu, within three days of this interesting people, took a few days to visit them at Shapushan. We arrived at a village at the foot of a high hill some three li (one mile) north of Wutingcheo. Our men were late in starting in the morning, and so we found to our regret that Mr. Nicholls and a party of the Hua Miao, who had come down to meet us, had returned home. As there was still time enough for us to get to them before dark, we took one of our men, and a man from the village who knew the way, and sending back our chair to Wutingcheo, started to climb the hill. After a fifteen li (five miles) tramp we found ourselves at

our destination just as it was getting dark. We were well repaid. They were evidently pleased that we had not waited till morning but had decided to spend the night in their village. It was a good while before we could get through all the salutations and settle down to eat. Like the Irish peasant who, if he has only potatoes, will boil all he has in the house to make the guest feel welcome, the Miao friends were most hospitable. Hearing that we were coming, some of them had gone out hunting and had killed four deer. One thing is certain that if the Miao had anything better we would have had that too. Beans and eggs and boiled Indian corn meal, soon allayed the cravings of an appetite that had been rather excited by our uphill walk in the fresh, pure air.

But better things followed. We all gathered in the open air for worship. Mr. Nicholls and the two Miao preachers and Dr. Clark and myself were on a slightly raised platform, and some hundred and twenty or thirty men, women and children were gathered to evening prayers. It was a great delight to hear these people, who a few months ago knew nothing of God, singing so heartily and in such good time and tune, "Jesus who lived above the sky," "Jesus loves me," and "There is a fountain filled with blood." Quite a number prayed aloud during the service. One of the preachers seems a combined Torrey and Alexander. He spoke of the healing of the leper. He also told of the famine in Kiangsu and Anhwei, and desired prayer for the starving people. He had a good voice and understood the tonic sol-fa system, and leads the singing splendidly. When the people separated, Mr. Nicholls, Dr. Clark and I went to our quarters, an upstairs room in the house built by the Miao for their evidently much-loved leader. Then we had prayer and praise together, and after a little supper, retired to rest comfortably tired, but very happy indeed for all the help we had received during the day, and for all that our eyes had seen and our ears had heard.

On Saturday morning we wakened early to the sound of praise. A number of the children could be heard singing "Jesus loves me" very sweetly indeed. The country looked beautiful and the air so fresh and pure, that one liked to be out looking at the hills beyond, glad to think that there were four other districts at greater or lesser distances among these hills, where the love of God was known, and where companies would be rejoicing in

the knowledge that Jesus had died for their sin. Of course their cottages are very poor, and all their appointments rather meagre, but already many of them had learned that when their hearts were cleansed they should be more particular about their outward appearance. The many-colored clothes, which give them their name, are only worn on important occasions or when they are visiting. They are generally clothed in garments made of a coarse cloth made of hemp grown in their own fields. They are generally industrious and up early in the morning. Before going to their fields or cattle, many of them now have singing and prayer, the whole family joining together in seeking the Lord's help and blessing for the day. They never fail to give God thanks for food before they eat.

Of course there are different degrees of intelligence among them, but one just wonders to see how the Holy Spirit has blessed so many of these simple children of nature and given them understanding of so much deep spiritual truth. They have been so helped of God to put into practical use in their lives all that they have learned, that the Lord can teach them more. Mr. Nicholls told me that there is very little quarrelling or ill-feeling among them and they are always well-pleased to help each other to learn to read and sing. Though they have suffered so much at the hands of the Chinese in the past, they seem only to desire their salvation and blessing, and are continually praying for them.

The Lord is raising up among the men at Shapushan two or three who will no doubt be the future deacons of the church there. They are very glad to help Mr. Nicholls in the business matters. In the sale of books, the collections, looking after the building of the chapels and all such work. They give their time and strength most heartily. Like the first deacons they are ready to give simple testimony too, and are a great help and comfort, and most efficient in the work they do. In the evening Mr. Nicholls, Dr. Clark, the two preachers and myself were invited out to dinner at the house of one of these men. After dark, in the moonlight, and with a Chinese lantern hung up, we met for the usual Saturday evening prayer meeting. This is a regular institution at all the centres, the Saturday evening and Sunday morning prayer meetings being considered by the people of first importance to prepare for the other services. Nearly



Photograph by]

(Dr. W. T. Clark

MR. NICHOLLS AND MR. MCCARTHY
WITH THE TWO MIAO EVANGELISTS

Taken in front of the mud house erected by the Miao for Mr. Nicholls



Photograph by]

HUA MIAO MEN AND BOYS IN
HOLIDAY ATTIRE

[Dr. W. T. Clark

Mr. Nicholls is in the centre with the two Miao evangelists from the Chaotong district one on either side. The man in the white gown is the one whom Mr. McCarthy speaks of as "a combined Torrey and Alexander." Mr. McCarthy is standing at the back.

four hundred people gathered in the open, round the little extemporized platform. Mr. Nicholls led the meeting, and the two preachers as well as many others took part. More than twenty men and women led in audible prayer when the opportunity was given.

On Sunday morning we were again wakened early by the singing. The prayer meeting began at seven o'clock. The service was much of the same character as the prayer meeting of the night before. The forenoon service at ten o'clock was held in the field where the new chapel is being built. There were at least four hundred and fifty people present. A number of the Chinese from the landlord's village near by were present. It was most inspiring to hear the volume of sound as one hymn of praise after another resounded through the hills to the glory of God. Considering that it was an out-door service, and that many of the mothers had one child on their back and one in their arms, there was very good attention. The Chinese were very quiet. They had come no doubt to see us, and to see what was being done. They heard or saw nothing that they ought to find fault with. They were prayed for, as well as all the other tribes and peoples, and the Christians in foreign countries too. Each speaker took a Bible story from the collection that has been printed, and expounded and emphasized the lessons to be learned from the narrative. Generally at the end of each address Mr. Nicholls questioned the people to find out

how much they had heard and understood. Men, women and even children must be interested in what is going on when they are glad to stand the greater part of two hours as these dear friends did. There was then a rest of an hour for refreshment. Then we were called to meet again for a similar service, except that it only lasted for an hour and a half. Hymns and prayers and short addresses of a practical kind followed each other. When attenders are glad to come twenty-five or fifty miles, carrying their food and firewood on their backs, they cannot be satisfied with short measure.

At these two services there was 2,600 cash given to the deacons who went around among the people. All then separated and went to their homes to get their food, and some to read or sing hymns together. At dark we had the last meeting of the day. I left with them as my message, "Lo, I am with you always." Mr. Nicholls dwelt a little on this, and a very happy, and I trust profitable, day's proceedings were brought to a conclusion by the singing of "Jesus loves

me." One really felt that "He would stay close beside them all the way," that He who had begun the good work in them would perform it unto the day of Jesus Christ.

On Monday morning we prepared to leave. Four of the Miao came to carry our things for us to the foot of the hill. Before leaving, the people of the whole village gathered around, and having sung, we had prayer, then were escorted by the people some distance from the village.



Photograph by]

HUA MIAO GIRLS AND WOMEN
IN HOLIDAY ATTIRE

[Dr. W. T. Clark

Taken under the big tree where the meetings were held. The little child in the lower right-hand corner is sitting on the boards that formed the platform.

Tidings from the Provinces

News Notes

Letter from Mr. James Stark, Shanghai, giving the latest news from the field.

You will, I am sure, be pleased to learn that Mr. Wupperfeld has been able to return to Kaihsien. He reached the city on July 29, under military escort. Though the Imperial troops had previously gained a decisive victory, he found that the whole district was still in a more or less disturbed condition, wild rumours being current everywhere. Mr. Wupperfeld has left his wife at Wanhsien until he feels assured that local circumstances warrant his taking her back to the station. I am thankful to say we have not received disquieting news from any of our workers in the contiguous districts, and we hope there will not be any further cause for anxiety.

As is usual at this time of the year, when rice is scarce and the consequent unpromising outlook is liable to unsettle the minds of the people who feel the pinch of poverty, there is at present considerable unrest in the province of Chekiang. In Kinkwafu there has recently been a serious rising against the Imperial government. Funi and Kinkwahsien are said to have been in a state of rebellion, and large numbers of the panic-stricken inhabitants of these cities, as also of the prefectural city, are reported to have fled to other parts. Mr. Dickie felt it wise to leave with his family for a time, as the situation appeared most threatening, owing to prevalent lawlessness, and the activity of one or two secret societies. Since they left, however, the conditions have become more peaceful, the officials having been able to take measures for the suppression of the rising, and we hope soon to hear that order has been completely restored.

Mr. D. F. Pike reports that the Tushan district, where the aborigines sometime ago caused considerable trouble, is now quite quiet, the leaders having either been captured or themselves surrendered.

As you will probably have learned from telegrams published in the daily press, En Ming, the governor of the province of Anhwei, was assassinated at Anking on July 6th. He had been invited with other officials, to inspect a review of the gendarmerie school, and while there, for reasons concerning which I have no reliable information, the assistant director, who is of Tao-tai rank, fired five shots at him, with the result that he was severely wounded and died the following morning.

The city was for a time panic-stricken, and our friends were caused some anxiety; but the perpetrator of the deed was soon arrested, and almost immediately thereafter decapitated. Everything is apparently now quiet again.

With respect to the situation in the other provinces I have nothing of special moment to report; but the news which I have given you will emphasize the continued need of prayer for the peace of the country and the safety of our fellow-workers in the interior.

Here we have had a remarkably cool summer thus far, there having been only a few days when the thermometer has registered more than ninety degrees in the shade. In one or two districts in the other provinces the weather has been very hot. In Shuntehfu, Chihli, the thermometer is reported to have registered one hundred and twelve degrees in the shade.

So far as our information goes, the health of the Mission as a whole is good. No serious cases of illness have been brought to our notice, though yesterday we received news of the illness of Mr. MacEwan, with dysentery.

A number of tired workers are now resting at the central or local sanatoria, the accommodation of which is fairly taxed.

On the 9th of July Mr. Sloan, who in the morning of the same day returned with Mr. Hoste from a visit to Wenchow, left for Peitaiho, North China, to take part in the conference which is being held there. Thence he proceeds with the Rev. F. S. Webster, via Peking, to Hankow and Kuling.

All our workers who were engaged in famine relief in the north of this province have now returned to their stations. I have already told you something of what was done at Antung by Mr. Burgess, Mr. Gracie and others between the months of February and June. It may be of interest to you to receive a few figures concerning the work since done by Mr. Dugald Lawson, Mr. Hammond, Mr. McCulloch, Mr. Tyler and Mr. C. E. Parsons, who, when help was no longer required in this centre, visited other districts and ministered to a large number of destitute people. Mr. Lawson and Mr. Hammond, between May 11 and June 19, distributed 8,800 bags of flour, the unloading of which, from the transport boats, called for the employment of 1,370 barrowmen. The average daily output of flour was

15,000 catties, and once there was a record of 22,952 catties.

Messrs. McCulloch, Tyler and Parsons have distributed 30,000 bags of flour in a district forty odd miles north east of Antung, where they found great destitution, and received a hearty welcome from the people. Their task was a most difficult one, and I am sure you will unite with us in giving God thanks for all that these brethren have been enabled to accomplish.

Since the date of my last letter, eighty-seven baptisms have been reported.

Mr. H. Lyons writes that recently at a meeting for the scholars in the boys' school at Pingyangfu, Shansi, when Dr. Carr spoke to them, a number of them confessed Christ. He mentions the encouraging fact that out of the fifteen boys in the school ten are now Christians and he asks prayer on their behalf.

In this city the district Chinese official has opened an opium refuge. The patients pay 2,000 cash or more for medicine, and are required to remain in the refuge for one month.

Miss A. Henry, who has been visiting Taihsing, in the province of Kiangsu, informs us that it is reported that five hundred men and women in that city are breaking off the opium habit.

At Kweiyang, Kweichow, the local gentry have started a society for the sale of medicine, and gratis distribution of it to the poor, for the cure of opium smoking.

Miss I. W. Ramsay writes of a visit recently paid to an out-station of Chungking, Szechwan, where she received a hearty welcome from the women of the village, several of whom showed interest in the Gospel. She learned that more than half of the inhabitants are addicted to the use of opium.

Mr. W. J. Hanna informs us that the gentry of Pinghsien, Yunnan, have presented him with a banner in recognition of his services in curing about one hundred opium smokers.

Mr. William Taylor, who recently visited Iongfeng, the station in Kiangsi, newly opened by Miss Arpiainen, reports that she found the people friendly, and that at a service held there on the Sunday about seventy men and women were present.

Mr. F. Dickie writes that since his return from the Centenary Conference he has visited all his out-stations, and found much cause for thanksgiving to God in the general aspect of the work.

Kiangsi

KANCHOW—After the Chinese New Year we invited the helpers and Christians and a few earnest enquirers from the five outstations to join us in the city for a few days of waiting on the Lord. We did have a blessed and helpful time. As soon as these all dispersed to their homes with new desires and hopes, four of us, with carriers, started to go on a lantern campaign. We took "The Life of Christ," and "The Burden of Sin." At Fengkang we showed three nights, at Nankanghsien we showed six times in five nights. One night the crowd admitted by ticket was less by far than the number outside without ticket, so after these had sat for an hour and a half, we let them out by the back door and down out by the opposite way; then we opened the big doors to let these see. Early in the mornings the shops were visited in order, and the "keeper" asked if he would like to see, and how many of his family or helpers would go, and tickets were given accordingly. We will *never* forget the earnest attention of some as they sat for an hour and a half listening as my husband spoke so earnestly of the love of our Saviour. It was a sight never to be forgotten by any of us as we saw two hundred and sixty Chinese outside women sit so long in quietness. Was ever such a sight witnessed? Never in *this* province. We had four nights for men, and one night for women only. Many of the women were brought to the door by their husbands, fathers, or brothers, and these stayed outside until the meeting was over, then had their lanterns lit to escort them home again. It was all so different to anything that had ever happened about here before.—*Mrs. Horne.*

Shansi

LUCHENGHSIEN—During the last two months about twenty fairs have been visited, some for two or three days, though at many of these the spring idolatrous procession, "receiving the god," as it is called, is the great attraction; and the people seem to have no time to devote to anything else, especially to the preaching. We have found an accordion a great attraction, sometimes too much so; and this season some pictures illustrating "The Prodigal Son," beautifully colored, from original designs by a Chinese Christian, have never failed to attract. One has been glad to notice that several of the Christians, without waiting to be appointed by the church or pastor, have freely visited and borne witness at the fairs near their own homes.

Our custom here is for members and enquirers to repeat two verses of Scripture each Sunday. Last year we went through the Epistle to the Phillipians, and on our first monthly conference this year one member repeated it right through with only one mistake and two omissions. As a help to them to remember and understand what they had repeated, a paper of twelve questions was set; ten men sent in answers, on the whole very satisfactory, the three best receiving prizes. This year quite a number have joined the Scripture-reading Union, and we hope this will prove a help to more systematic Bible reading.—*Mr. and Mrs. Jennings.*

Yunnan

PINGHSIEN—Our Lord has been good to us here in Pinghsien, and again we have had the joy of seeing one more chosen one added to the Church, namely, Mr. Ch'en, the college gatekeeper. He was baptized on Sunday, July 9th, in the presence of a good congregation, and in the evening of the same day gathered with us around our Lord's table. Mr. Ch'en makes our fourth Christian.—*Mr. W. J. Hanna.*

Anhwei

YINGCHOWFU—We have a man here, a shoemaker, who when he first came could not read; now he can read his New Testament, and repeat a great number of passages from different parts of the Bible; he was also afraid to open his mouth, but now he is the best speaker we have among our few Christians, and he does fine in our evening evangelistic meetings, getting better all the time. I wish you would remember this Mr. Chang in your prayers.—*Mr. J. H. Mellow.*

Kweichow

ANPING—Last April 1st, I went to Anshun to accompany the friends there on a visit to a Miao hamlet, beautifully situated among the mountains. We spent twenty-four days there, and at the end had a most interesting time, when a large number of candidates for baptism were examined, of whom twenty-nine were accepted, and were baptized by Mr. Waters the last Sunday of our stay. Since then he has visited the three more distant Miao out-stations, and baptized 494 persons.

In May I visited three of the Anshun out-stations, and had a very pleasant time. In two of these are several very promising candidates for baptism. Two of these showed special knowledge of the Word.—*Miss I. Ross.*

Monthly Notes

ARRIVALS

On Aug. 10th, at Vancouver, Mr. and Mrs. G. H. Duff and four children, from China.

On Aug. 10th, at Quebec, Miss K. I. Williamson and Miss G. Rudland, from England.

DEPARTURES

On Aug. 23rd, Miss F. A. M. Young, for England.

BIRTHS

On June 25th, at Ningpo, Chekiang, to Mr. and Mrs. J. Palmer, a daughter (Helen Winifred Berry).

On June 29th, at Yüencheng, Shansi, to Mr. and Mrs. J. T. Sandberg, a daughter (Ingeborg Arnfrid Sekine).

On July 4th, at Nanfeng, Kiangsi, to Mr. and Mrs. H. Pfannemüller, a son (Philipp Heinrich).

On July 8th, at Chefoo, to Mr. and Mrs. H. A. H. Lea, a son.

Recent Baptisms

KANSU—	
Liangchowfu	8
SHENSI—	
Fengsiangfu	5
SHANTUNG—	
Chefoo	4
HONAN—	
Chowkiakow out-stations.....	23
SZECHWAN—	
Wanhsien	30
Kueifu and out-stations	15
KWEICHOW—	
Anshunfu out-stations.....	494
HUPEH—	
Kuhch'eng and out-station....	6
Laohokow.....	1
KIANGSI—	
Jaochow.....	8
Kianfu and out-station	12
ANHWEI—	
Kuangtehchow	10
CHEKIANG—	
Sienkü	3
Wenchow and out-stations.....	6
Tsinyün out-station	2
Ninghai out-stations	4
Taishuen	2
Taiping out-station	2
Pingyang out-stations (Shuan)	17
HUNAN—	
Changteh out-station.....	1
Previously reported	653
	747
Total.....	1,400

Editorial Notes

THE Germantown Prayer Meeting, which had to be given up for the summer months, will be resumed, the Lord willing, upon Saturday afternoon, October fifth. All friends living in or near Germantown will be heartily welcomed to these meetings. We trust that much blessing awaits the work of the Mission on this continent during the coming winter. Let us remember, however, that we may not really expect this unless there is much waiting upon God for it. As never before, therefore, let us give ourselves to prayer.

We have issued a **Mission Hand Book** which, we hope, will prove to be a valuable addition to our literature. It is but a small pamphlet, having but twenty-eight pages, but it is comprehensive in its survey of the work of the Mission. It contains a directory, general information for correspondents and donors, a list of prayer centres, a description of the Prayer Union, information for candidates, extracts from the Principles and Practice, a short history of the Mission, a list of the North American missionaries, and the Mission publications. If any of our friends desire to aid us by ordering some of these pamphlets for circulation among Christians we shall be glad to forward as many copies as desired at cost price. We hope that a number of those interested in the Mission will see their way clear to serve China in this way.

We have recently enjoyed at the Toronto and Philadelphia Homes a visit from Miss K. I. Williamson, formerly in charge of the Home at Shanghai, and more lately, for a number of years, in charge of the Home in London. Miss Williamson accompanied Miss Grace Rudland to Toronto, and remained to see the work of the Mission on this continent. Our sister seems to have been greatly pleased with her visit, and we have certainly deeply enjoyed having her with us. Miss Williamson returned to England upon the twentieth instant, sailing thither from Quebec.

We have recently had the privilege of sending forth a few more workers to China, some returning on furlough, and some going out for the first time. As all of these left from Toronto, the Farewell Meetings were held at that place. There were two of these, one a public testimony meeting at the Friend's Church, held upon Friday evening the thirtieth ultimo, and the other a Communion Service at the Mission Home, held upon Friday evening the sixth instant. Each meeting was well attended and proved to be full of interest and blessing to all present. The friends who have left us are the following; the Rev. and Mrs. George Miller, with their daughter Rachael, Miss Louise M. Morris, these going back to their work after furlough; and Miss Cornelia Morgan, of Springfield, Mo., Miss Eleanor I. Pilson, of Chicago, and Miss Lily Tilley, of Toronto, these going out for the first time. The party sailed on the C.P.R. steamer, "Monteagle," from Vancouver, upon the nineteenth instant.

God has just given us a blessed answer to prayer at Toronto, in connection with the going out of the above party. While nearly all of the arrangements for the departure of the newly accepted missionaries had been made, including the

taking of reservations on the steamer, funds were not in hand to send these friends out. Mr. Helmer felt constrained, on this account, to explain in the Farewell Meeting at Toronto that he was not sure when the three young ladies would be permitted to sail. Meanwhile, earnest prayer was being offered in the Mission Homes, for the much needed funds. On the evening of the fourth instant a special prayer meeting was held in the Toronto Home to remind God of His promises and to ask Him to make full financial provision for the party. The day following, a friend living at a distance—who knew nothing of the need or of the prayers—sent the Mission a check for one thousand dollars and designated it for the use of outgoing missionaries. Thus the young ladies in waiting were able to start upon their way and to join the other members of the party who had preceded them. Thus also, we have once more found it a blessed thing to trust in the living God. Indeed, day by day, as touching all our temporal needs, we are able to say; "Great is His faithfulness."

Our council has suffered a great loss in the passing away of our beloved friend, the Rev. T. C. DesBarres, of Toronto. Our brother fell asleep in Christ on the second instant, after a prolonged and painful illness. We rejoice in his freedom from suffering and in his joy in being with the Lord he so devotedly loved and served; but we shall greatly miss him in our midst and the loss of his advice and prayers will not be easily made up. As the chairman of our Toronto Council, as a frequent visitor in the Toronto Home, as a loyal friend and constant sympathizer, we have had in his friendship what has been a truly great inheritance, and one for which we have always been deeply thankful. The Lord will reward him "in that day." Meanwhile, we long to imitate his walk in Christ, and to follow on to know the Lord as he ever did. Next month we shall hope to present a more lengthy sketch of Mr. Desbarres' life and service. May we ask, meanwhile, for prayers for the beloved daughter and son who are left to mourn a father's death.

"Contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3, R.V.) Bishop Moule, one of the godliest and most scholarly men in the Church of England, spoke recently at a Conference held in London as follows: "We desire to affirm, and reaffirm, our loyalty to the Holy Scriptures as the written oracles of God. We take our stand by the side of our Lord and make His watchword—'It is written'—our own, with reverence, calmness and decision. Regarding the mass of assertions made about the Scriptures that we meet with at every quarter, we claim the right to be critics and skeptics, and believe it is not necessary to be ejected from the ranks of scholars if we still hold to the integrity of the Bible record, to the truth of the miraculous in its prophecies, to the place of the supernatural, to the celestial and not man-evolved origin of its doctrines, and the certainty of its everlasting hope." We are thankful to see such a declaration from one so prominent in church affairs and so influential amongst Christians. May the Lord bless this beloved man of God, and may He be pleased to raise up many more like him who shall speak with no uncertain sound concerning the divine inspiration and authority of the Holy Scriptures.



GROUP OF PEOPLE
WAITING FOR OFFICIAL GRUEL AT ANTUNG



WEIGHING THE FLOUR
FOR THE DAY'S SALES AT ANTUNG

Famine Relief Works

Conducted by Members of the China Inland Mission at Antung, Kiangsu, China

BY REV. A. R. SAUNDERS. Illustrated with photographs by the author

FAMINE relief has been distributed by missionaries during the past nine months all over that part of northern Kiangsu which is on the north side of the old bed of the Yellow River (China's Sorrow), but this report will only deal with that done in the county of Antung, as the work in the other districts was superintended by the American Presbyterian missionaries, and will no doubt be reported by them. In addition to the work done in the county of Antung, for which we were directly responsible, good help was given in the other districts by members of the China Inland Mission, and we are most glad to have been permitted to relieve at least some of the distress of the people. As friends of our mission in Great Britain, Canada, the United States, and Australasia have contributed funds for this famine relief in a most liberal manner, it is due to them that a report be made of what has actually been done. To illustrate the work accomplished I am sending a few photographs taken on the spot.

The officials and gentry of the county of Antung, who most heartily co-operated with us in all the relief works, have had a very practical lesson taught them in the right use of money, for it would not be wide of the mark to say that the same amount of work could not have been done by their methods of oversight for four or five times the amount of money. Looking at it also from the Chinese

standpoint of doing good deeds for the accumulation of merit, much more has been done by our workers to create a good impression in the district than by the distributors of the Chinese official relief funds. Mr. T'ang, who had charge of the Government relief work, was heard on more than one occasion to remark that the foreigner with his \$100,000 had accumulated much more merit than he had done in distributing the more than \$500,000 of Government funds. The friends at home will be



ANTUNG LOCAL RELIEF COMMITTEE
Front row—city gentry, county official, military official, city gentry
Back row—W. E. Tyler, O. Burgess, R. A. McCulloch

encouraged to know, and it is only due to the Government to say, that the money and foodstuffs distributed by the Government in Antung alone, exceeded \$500,000.

The famine relief works of which we had charge were under the supervision of Mr. O. Burgess, and he was most ably assisted by Messrs. McCulloch, Tyler, Mungeam, Janson and Parsons, while the transport of money and foodstuffs from Tsingkiangpu to Antung was most energetically performed by Mr. Gracie and a staff of Chinese workers. The officials and leading gentry of Antung, with the missionaries, formed a local committee for the arrangement of the relief works.

The total amount expended by our workers on famine relief works in the district of Antung was \$113,409.04, which was supplied through the following three agencies :—

Central China Famine Relief Committee,	\$43,706.27
Chinkiang Relief Committee, - - - -	36,917.00
China Inland Mission (including \$3,579.70 contributed for relief of Christians)	32,785.77

\$113,409.04

As is already well known, the plan we adopted for giving relief to the people was to furnish them with work, and such kinds of work only as would be a real public good in the years to come. That the benefits of relief might be extended to as many as would be consistent with the principle that it is best to enable a certain number to tide over the whole time of famine rather than to partially help a much larger number, our aim was to allow only one member of a family to become the breadwinner for the rest. But this was not always possible; in large families it could not be carried out.

I have carefully tabulated, from actual measurements, the amount of work done, feeling that the kind contri-



DEEPEST CUTTING IN NEW CANAL.

butors to the fund would be interested in the statement, as given below :—

30 miles of road repaired in the country.

13,000 square yards of swamp (3 feet deep) within the city filled in. The earth for filling in was carried about three-quarters of a mile.

12,744 yards of roads (4 yards wide) made in the city on the reclaimed land.

9460 yards of ditches dug, 9 feet wide by 4 feet deep.

34,364 yards (about 20 miles) of canal dug, re-dug or deepened. 8444 yards (nearly 5 miles) of this is an entirely new canal connecting the city of Antung with the Salt River. These canals are about 50 yards wide.

The number of men employed on these works have varied, but toward the end of the time of famine relief as many as 12,000 were at work.

The actual famine is over now, but there will be considerable distress as the next winter draws on, especially in the part of Antung county near the sea. It is more than probable that we shall do more relief work there with the balance still on hand, which will be sufficient to cover the need.

May these people be led to see that the giver of these good things is the one true God, who also gave His Son for their redemption.

“ Oh, what majesty there is about the risen Saviour! Now, do we live sufficiently in the presence of that glorious One, and do His commands come home to our hearts with that weight and with that majesty with which they ought to come? And when we read those words, ‘Go ye into all the world,’ do we realize that they have a personal reference to each one of us? ”— *J. Hudson Taylor.*



ANTUNG MEN CARRYING EARTH TO FILL SWAMP

The high building with chimney is the Mission House, Antung. The two men with collars are being punished for forging work badges.

In Memoriam. (The Rev. T. C. Des Barres)

BY H. W. F.

MR. Des Barres was born in the year 1832, at Guysboro, Nova Scotia, his father being Judge Des Barres, a well known jurist of his day, and both his father and mother being pronouncedly religious and godly persons. The son received a careful education of the old-school type, especially in the classics, an advantage which he was always grateful for, as it meant much to him in later days when he became a theological student and still later a clergyman of the Church of England. His college education was obtained at King's College, Windsor, Nova Scotia, and his theological training was taken at the Episcopal Seminary, near Washington, D.C. He was ordained in 1860 by Bishop Cronyn, at London, Ontario. After various short charges, he settled at St. Thomas, where he remained for three years. He was then, in 1879, called to St. Paul's Church, at Toronto, where he ministered for twenty years, with great fidelity, ability and fruitfulness of service. In 1899 he retired from active work, his health having failed, though he continued until Easter, 1907, to hold the rectorship of St. Paul's, Canon Cody having been appointed Assistant Rector. During these last years he seldom preached. However, he lectured occasionally at Wycliffe College, and at the Bible Training School, and he served as an active member of the Councils of Wycliffe College and of the China Inland Mission. In the summer of 1906, after forty-two years of happy wedded life, he lost his beloved wife. Her death deeply affected him and manifestly broke him in spirit and body. From this time on he failed in health steadily, and he was generally in a considerable degree of physical suffering, which became more and more acute and intense as time went on. His beloved daughter, Margaret, was with him constantly and ministered to him with great tenderness, taking him at last to the Massachusetts coast in the hope of alleviating his sufferings and restoring him to something of his former vigor. This effort proved in vain. Finally, he was brought back to Toronto, where he suddenly became worse. Thus, it was necessary to secure expert treatment and he was taken to the Toronto Hospital. Here he soon became unconscious, and, on the 2nd of last September, he passed quietly and peacefully away. There followed his death a quiet service at his home, and a public service at the scene of his former labors, St. Paul's Church. The last service was attended by the Archbishop of Canada, by many clergymen of the Church of England from the city and vicinity, by a number of ministers of sister denominations, by representatives of Wycliffe College, the Toronto Bible Training School, and the China Inland

Mission, and by a large number of people, all of whom mourned Mr. Des Barres' death as the loss of a personal and highly esteemed friend. The body was laid to rest by that of his beloved wife, at St. James' Cemetery, "in sure and certain hope of the resurrection to eternal life." There were left to mourn their father's loss two children, the Rev. T. Des Barres, of Nottingham, England, and Miss Margaret Des Barres, of Toronto.

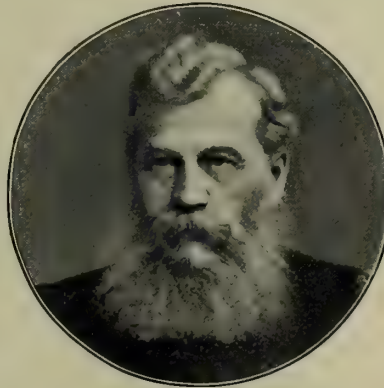
Mr. Des Barres' life was not noted for its extensive influence nor for its broad reputation amongst men. By his own choice, it was too quiet for the one and for the other. Indeed, in a certain sense, his life was a hidden one; that is, he preferred and sought the humbler places and methods of service. He was an excellent preacher and teacher; but it was in the home, in the smaller circle of friends, in the visitation of his parishioners, and by the sides of those who were sick and sorrowful, that the true greatness and goodness of the man shone forth. In these last respects, Mr. Des Barres was truly notable.

Those of us who had the privilege of close acquaintance-ship with him, who have sat under his ministry as he has expounded the Word of God, who have watched him in the daily round of faithful and loving service, are constrained to bear witness to the fact that there were few who more excelled him in profound and accurate knowledge of the Scriptures, and in deep and vital godliness. In reviewing his life, some of the following facts are lovingly remembered as his leading spiritual characteristics.

First: He was one who devoutly loved and adored the person of Christ.

There was between his soul and his Lord a personal and close intimacy. Jesus Christ was the most real Being to him in all the universe, and he was loyal to Him and to His interests at all times and in all the concerns of his life. The deity of Christ was the central doctrine of his faith, and he was ever ready, as there was need, to defend this great and necessary truth.

Second: He was one who delighted and had much power in prayer. Those who came closest in contact with him, always found that prayer was as natural, both in its readiness and in its fervency, as life itself, for it was a very part of his life. Seldom did he call upon any one, even in a social way, but that he made opportunity to kneel and pour out his heart-longings before God. At such times it was delightful to see how he always took the place of one infinitely unworthy, and how he each time abandoned himself over again to the grace of God as revealed in Christ. A reverence and holy familiarity also, were marked features of his prayer utterances.



REV. T. C. DES BARRES

Third: He was one who held devoutly and constantly, and with ever increasing firmness, to the truth of the full inspiration and inerrancy of the Holy Scriptures. He was enough of a scholar to be, in a right sense, a critic, having considerable familiarity with theological writings, and a close acquaintanceship with his Greek New Testament. But his studies always proceeded upon the assumption that the original Scriptures were "God-breathed," and hence, his Scriptural conclusions were always of a constructive and never of a destructive kind. In his preaching he chose, for the most part, the expository style, preferring this, as he felt that it gave his hearers larger and broader views of the Word of God and made them more acquainted with it as a whole. Very early, he was led into a study of the prophetic portions of the Bible, and ultimately, few excelled him in knowledge and ability of exposition in this particular direction. Hence, that portion of the Word of God which testified to the coming of Christ came to be peculiarly precious to him, and the hope of the second advent became both the aspiration and the inspiration of his life.

Fourth: He was one who sought to put into full practice, in private as well as in public, the deepest and highest principles of the law of God concerning holiness. He was no fanatic, and was well aware of the perils which peculiarly beset those who claim the promises of God in respect to holy living. Nevertheless, he did claim these promises, and, by God's grace, he wonderfully realized them in his daily life. The closer one came to him, the

more one saw that he had, like Zinzendorf, but one passion, namely, the person of Christ, and that it was his highest and holiest ambition to reproduce, as far as possible, that sacred life, by the power of the Spirit. Such seeking after righteousness produced in him, finally, a quiet, gentle and reverent manner of conversation and walk as made him a marked man amongst men. Little children felt the winsomeness of his beautiful life; and men nearer his own age, when he had been in their company, were conscious that there had been with them one who walked with God and wore His image. The writer is one of these last, and he bears grateful testimony to the fact that his life has been made the better and the richer for having had his friendship and companionship.

Mr. Des Barres, having walked with God, is not, for God has taken him. He has had the blessed privilege, having lived over threescore years and ten, of passing into the immediate presence of the Christ he loved and served. We mourn for those who are left, but not for him; he sees at last the King in His beauty, he rests from his labors, and his works do follow him. May those of us who tarry on earth for the little while longer have grace to follow him in the measure that he followed Christ. We shall greatly miss him, especially in the service of the China Inland Mission, for he was ever a most faithful and helpful friend. But the sense of our loss is largely forgotten in our joy in giving thanks to God for having known and loved him, and for having been the recipients of his spiritual ministry.

New Missionaries for China



MISS ELEANOR INGLE PILSON
Sailed Sept. 10th, 1907



MISS CORNELIA MORGAN
Sailed Sept. 10th, 1907



MISS LILY TILLEY
Sailed Sept. 10th, 1907

Tidings from the Provinces

News Notes

Letter from Mr. James Stark, Shanghai, giving the latest news from the field.

The latest reports received concerning Kihwafu and the other disturbed districts in the province of Chekiang, to which I made reference in my last letter, I am thankful to be able to tell you are re-assuring. The Lanchi officials, we learn, acted most promptly and wisely in what was undoubtedly a difficult situation, and the conditions have greatly improved. It has not been necessary for Miss Palmer and Miss Tranter to leave the city.

From southwest Kiangsi we received news of the activity of anti-dynastic and anti-foreign societies. In the city of Kanchow, and in the surrounding country, as also in the Kianfu district, many disquieting rumors have been current, and some of the Chinese helpers in the out-stations have been perturbed by them.

This is a transition period in China and a measure of unrest is, in the nature of things, inseparable from the great national changes that are taking place. The Imperial Government seems to be fully alive to the situation and the officials in most places are exercising vigilance with a view to the maintenance of order. At the present time a great responsibility devolves upon the Church of Christ everywhere in the matter of the ministry of intercession for the preservation of quiet throughout the empire so as to make possible the fulfilment of God's purposes of blessing for this people.

Three days ago we had the pleasure of welcoming back Mr. Sloan and with him the Rev. F. S. Webster, whose fellowship we have much enjoyed. You will be glad to hear that at the various sanitarium recently visited by them their ministry was greatly appreciated and brought spiritual refreshment and blessing to many of God's servants assembled at these resorts. Yesterday they left us for Kuling, near Foochow, where they will hold their final summer convention as a Keswick deputation.

Mr. Hoste is at present absent from Shanghai, having been called to Hangchow, in the province of Chekiang, where difficulty has arisen in consequence of the determination of the Chinese Railway Administration to secure the Mission property there, or at least part of it, as a site for a depot. We trust that God has prospered him in his negotiations and

that the matter will be satisfactorily settled.

Mr. MacEwan, whose illness I reported in my last letter, has been taken to Kuling in the hope that the bracing mountain air will conduce to his speedy recovery.

I am sorry to say that Miss Hunt of Luanfu in Shansi has been seriously ill with a return of her former trouble. Dr. John Carr happily was able to go to her aid and our latest letters from the station report considerable improvement in her condition.

On the 8th instant we had the pleasure of welcoming back Mr. and Mrs. John Falls from New Zealand, both looking well after their furlough. Their future sphere of labor is now the subject of prayerful consideration.

Since the date of my last letter we have heard of the baptism of 587 converts, including 494 aborigines in the out-stations of Anshun, Kweichow. A new centre for work amongst these interesting tribes was recently opened by Mr. Curtis Waters at Heorikuan, a village of nineteen families, all of whom are Christians, with the exception of one woman. Though a small place Heorikuan is said to form a suitable base for effort in a large district.

Miss Kolkenbeck, who, with a Chinese Bible woman, has been giving a good deal of time to the visitation of the homes of the women in Yingshan, Eastern Szechwan, writes that wherever they have gone a good hearing has been accorded the Gospel message.

Mr. and Mrs. Fawcett Olsen who recently spent about a fortnight visiting the out-stations of Kiungchow in the same province, report the abandonment of idolatry by three families, as also by a Taoist priest, who in consequence has suffered much persecution from his brother who shares the same house.

Mrs. J. C. Hall writes encouragingly of the work of the last term of the schools at Kanchow, Kiangsi. Twenty-one boys and twelve girls have been under instruction and the expense has been almost entirely borne by the parents with a contribution from the Chinese Christian Endeavor Society in connection with the church there. The schools are appropriately known in the city as the "Ailing Hsioh-tang" (Love the soul school), as there are many Bible and prayer-meetings in them.*

Mrs. James Lawson, writing from Yüanchowfu in the same province, tells of an interesting women's gathering which was

recently held there. Seventeen guests came from four adjacent places and were entertained for the six days that the meetings lasted. Several of them showed an acquaintance with the Word of God which was specially cheering in view of the fact that they had received little instruction from foreign workers. Each Sunday between two and three hundred city women come under the sound of the Gospel in Yüanchow, and in order to meet the needs of the work it has been arranged that Miss Forsberg from the Kuangsin river joins Mrs. Lawson there.

Mr. William Taylor reports that two of his Chinese helpers lately spent a month visiting fifteen markets in the district of Kian in the same province and sold over 12,000 cash worth of books.

*Since sending the above letter to press we have received a cablegram from Shanghai, via London, reporting that the China Inland Mission premises at Kanchow, Kiangsi, had been rioted and partially destroyed, but the missionaries were all safe, the ladies having already left.

Kiangsi

ANJEN—It has been hot here. No one is very well these days; many children have died. But strange to say it is the best time for work in the chapel. Many women come in, and our Sundays are heavy days. People come before nine and sit on until tea-time, that is, some go off for dinner and others come, or some do not take dinner and so we seek to help them all we can. There are a good many who have given in their names for baptism. That beggar woman is still holding back. A week ago I asked her why, and she said she had no money to give at the collection when all the Christians gave. But this may be only a Chinese superficial excuse covering some real objection, so we are just praying her in if God wants her to be baptized. An old dame going on for seventy years old, a well-to-do woman, has made up her mind. She is the only one of the family coming to worship. Our colporteur's wife, a bright, earnest young woman, and our cook are asking to join the church too. I am sorry my boys are not taking any definite stand for Christ. There are three who seem not to be ashamed of the Name, but others seem so indifferent. Yet they are good at learning hymns.

Since writing to you a nice old woman, nearly blind, has died in the Lepers' Home. She was seventy this year, and had been a sun-worshipping vegetarian, but this year she broke her vow, and died on the ninth of July just calling on

the Lord to forgive her, a sinful child, for Jesus' sake. Her death made a great impression on the beggar woman, and on her son who came asking us to give her a Christian burial, as the woman desired before her death. "It was just as if the Lord came to receive her," he said. Our evangelist and one or two Christian men went to the place and had a good service.—*Miss J. B. James.*

SINFENG—You will be pleased to know that the Lord gave me a magic lantern on our return from Shanghai, so with a few views on the life of Christ, Moses and Joseph, we have had a few exhibitions which have drawn good audiences, from one hundred and fifty to five hundred people, men, women and children, thus affording us good opportunities of preaching Christ. We also had an anti-opium meeting in which some of the gentry took part; many were quite enthusiastic to do away with the evil. Now, I believe, they are trying to get an anti-opium society and refuge on foot.

We do not get much encouragement here, so little results of all one's labors. Our greatest drawback is that we have no native evangelist, which is a great need, because we as foreigners cannot get into the heart of the Chinese no matter how much we may sympathize with them and desire their good; so we labor under difficulties and hindrances that abound on every side. Please pray that He who is the giver of every good and perfect gift would supply our need by giving us a gifted Chinese helper, one of God's own choice, a man filled with the love of Christ and who has the salvation of souls truly at heart.

I spent two weeks recently at Longnan, our out-station fifty odd miles from here, and took the magic lantern with me. We had good evangelistic meetings at our chapel every night, from fifty to one hundred people attending. We also had a meeting at the magistrate's "Ia-men," where a good company assembled, all the officials of the town, the "Ia-men" ladies, secretaries, underlings, etc. Another night the Shoh-lao-si invited me to give them an exhibition in the Confucian hall when the magistrate and gentry and over a thousand people were present and heard the Gospel. The Christians also enjoy these meetings; some of them took part in explaining and exhorting upon the subjects viewed.

We have a native evangelist stationed here, Mr. Wang; please pray for him that the Lord will use him and make him a blessing here. He has been a real help

and blessing to some. He is not a gifted man, but simple and earnest, and desires to see the kingdom of God take root in the hearts of his people.—*Mr. John Meikle.*

Shansi

HOTSIN—About the first of March we opened the opium refuge for women. Seven came, five from the city and two from the country. The most of them it was a joy to teach, and they made wonderful progress in learning hymns and Scripture. Especially was that the case with a dear woman from the city, sixty-eight years of age, by the name of Üen; it seemed as though she learned, not only because that was the rule of the refuge, but because she wanted to know the doctrine. And I am glad to say that this has proved to be so, because since then she has never missed a Sunday at worship no matter how busy she has been in her home. She comes Sunday mornings, and stays until all the meetings are finished.

One woman, who stayed over a month, was a great trial. She flatly refused to learn anything, and was trying her best to get others to follow her example. She was even rude and impolite, a thing which one seldom sees, especially in those who stay with us to break off opium. In spite of this I felt her stay could not be in vain, and that helped one to be patient with her. Much prayer went up for her, and the last days of her stay she seemed a little changed. No foreigner had ever been to her village and I longed for an opening there.

As soon as these opium patients had all left, I started for the villages, staying in four places, from one to two weeks in each place, and from there visiting other villages. When staying in one of these places I asked the Christians there about our unfriendly opium-patient's village and found we were only about five miles from it. So one morning we started off, and, on arriving, we asked our way to an enquirer's house. The courtyard was soon filled with curious people, men and women; but such an orderly crowd I never saw in a new place. We took it in turn to speak to them, and it was astonishing how well they listened, only now and then interrupting by asking questions. To our great surprise one of the first arrivals was our friend the opium-patient. She greeted us with a smiling face and expressed her joy at seeing us there. In the afternoon she took us to her home; we had to go through the whole village to get there, but she did

not seem in the least ashamed to own us as her friends. She said she prayed every day to God and wanted to belong to Him; and my feeling was confirmed that her stay in the refuge was not in vain.

Dear friends, I tell you of these cases hoping that you will pray much for them. It is not easy for a Chinese woman to decide for Christ. There are so many things which seem to be a part of them, which they have to give up, then there is the fear of man, which is a successful tool in the devil's hand.—*Miss Elsa Johnson.*

Monthly Notes

ARRIVALS

Aug. 8th, at Shanghai, Mr. and Mrs. J. Falls (returned), from New Zealand.

Sept. 22nd, at New York, J. R. and Mrs. Adam, and child, from England.

DEPARTURES

Sept. 20th, from Vancouver, Rev. Geo. and Mrs. Miller and daughter, Rev. K. and Mrs. McLeod and three children, and Miss F. L. Morris (returning), and Misses C. Morgan, E. I. Pilson, and L. Tilley, for Shanghai.

BIRTHS

Aug. 2nd, at Sian, Shensi, to Mr. and Mrs. C. J. Anderson, a daughter, (Dagny Viola Josephine).

Aug. 2nd, at Haishan, Laohokow, to Mr. and Mrs. T. A. S. Robinson, a son (William Averell Shillington).

Aug. 7th, at Lucheng, Shansi, to Mr. and Mrs. A. Jennings, a daughter (Winifred May).

DEATHS

June 22nd, at Chowkiakow, Lawrence Crawford, infant son of Mr. and Mrs. J. Brock, from summer complaint.

July 16th, at Nanfeng, Kiangsi, Philipp Heinrich, infant son of Mr. and Mrs. J. H. Pfannemuller, from summer complaint.

Recent Baptisms

SHANSI—	
Huenüen	13
KIANGSI—	
Nanfeng and out-stations	7
Wanan	4
CHEKIANG—	
Chuchow and out-stations	35
Ninghai out-stations	5
HUNAN—	
Changteh	16
	80
Previously reported	1,400
Total	1,480

Editorial Notes

A MEETING is being arranged, to be held in Toronto upon the 31st instant, to commemorate the centenary of Dr. Robert Morrison's landing and beginning missionary work in China. This meeting will be made to coincide with similar meetings, which are to be held in England and elsewhere. We trust that prayer will be offered that the Toronto meeting, and all of these gatherings, will be greatly used to the glory of God.

Miss M. E. Standen, who has been home in Canada for considerably over a year, is now so much better in health, that she is able to return to her work in Kiangsi. She will travel in the company of Mr. and Mrs. J. R. Adam, who are passing through the country from Scotland to China on their way back to their work in Kweichow. The party expects to leave Vancouver upon the steamer "Tartar," which sails upon the 19th instant.

The article in the present issue, entitled "A Chinese Saint," is to be immediately prepared in tract form for sale and circulation. The article is an unusually interesting one, and deserves careful and wide reading. We trust that friends will give it special attention. It may be had in the more permanent form by application at the office. The price will be 3c. a copy, or 30c. a dozen copies.

A great deal of good may be done by our friends, in behalf of Mission work in China, by prayerfully distributing copies of this paper. Many persons in the past have had new interest awakened in foreign missions by reading "CHINA'S MILLIONS," and we do not doubt that this would still be the case. Will not our friends consider such a service for Christ and China. If there is application for them, we shall be willing and glad to send free copies of the paper, in rolls, for distribution.

We would ask our friends, in their general reading of the monthly issues of this paper, to give special attention to the list toward the close of the paper headed, "Recent Baptisms." The figures there given, let us remind our readers, are not merely so many units or collections of units, in cold type. They represent men and women and children, for whom the Lord died, and whom the Spirit has lately regenerated, to be to the praise of the glory of God forever. Not long since, these persons were bowing down before idols, and were in the bonds of superstition and sin. Now they are children of God, our brethren and sisters in Christ, and co-heirs with us of eternal life. As we read these lists, therefore, let us endeavor to see and remember these facts; then let us praise the God of grace for every redeemed soul which the lists represent, and pray for that one with strong crying unto God.

It has been suggested by Dr. Capen, the President of the American Board of Commissioners for Foreign Missions, that there should be a common agreement among Christians to the effect that a portion of the noon hour of each day, wherever individuals may be, should be given up to silent prayer for Missions. This is a timely and perfectly feasible suggestion, and we do not doubt, to the degree that it may be carried out in a true and reverent spirit, that it will have far reaching results. Thus continuous prayer may be established around the earth, wherever Christians may be, and thus united prayer among godly souls may be maintained. We pass on the

thought, therefore, to as many as the Lord would have it appeal and apply. Whether the hour of remembrance be at noon or otherwise, we would earnestly urge our friends to a new degree of faithfulness before God in praying for the unsaved world, and especially for the heathen world.

Material changes continue to take place in China. The old, conservative country, so long motionless, is evidently moving. As an evidence of this it is now declared that the Chinese Government is purposing to abolish the distinction between Chinese and Manchu troops, to recognize the eligibility of persons of Chinese descent for the position of Emperor, and to take the first steps toward universal education and the establishment of a Parliament. These are mighty factors for betterment in the Chinese national life, even if, for the present, they are little more than suggestions, for they look toward the ultimate securing of a more popular and stable government. As Christians, our interest in China is from a spiritual standpoint, and concerns those things which make for real and enduring righteousness. At the same time, we can not but be grateful for any blessing God, in His grace, gives to that land.

In a recent number of the monthly magazine of the British and Foreign Bible Society, "The Bible in the World," an interesting statement is made concerning the Scriptures which have been provided by the Society for circulation among the Jews. The list is as follows. In Hebrew, including the Massoretic text of the Old Testament, and Delitsch's version of the New Testament, 1,480,000 volumes. In Yiddish, including the dialects spoken by the Jews in Central Europe, 450,000 volumes. Transliterations, including Arabic, Persian, Tunisian and Spanish in Hebrew character, 65,000 volumes. Diglots, including Hebrew interleaved with English, French, German, Hungarian, Italian, Polish, Bulgarian, Russ, and Turkish, 405,000 volumes. A total of 2,400,000 volumes. It is a cause of gratitude to God, in the midst of the general apathy of interest in behalf of God's ancient and ever present people, to have the assurance thus, as well as otherwise, that they are not wholly forgotten. May God bless these Scriptures as they go forth to the Jews, and use them to the salvation of many.

"The harvest indeed is plenteous, but the laborers are few." (MATTHEW 9:37.) One of our missionaries described to us, recently, his parish in China. It is as follows. His district contains six walled cities, one hundred market towns, four thousand five hundred villages, and a population of two and one half millions of people. He and his wife are the only foreign laborers in this field. What a picture of need and inadequate supply! And this is typical of China, and of some other foreign fields besides. We have heard clergymen and mission workers at home sigh over the demands of their parishes, which perhaps has meant to the individual one of many city churches, or missions, with a membership and attendance of a few hundreds of people. What would such a person think of an exchange with the above missionary. We do not suggest the exchange, but we beg to advise the remembrance of the greater harvest fields and prayer in their behalf. Moreover, we would suggest to those who are just choosing their life-work, the consideration of those farther fields, where there is so much room, in preference to these nearer ones where so many workers are crowded together.

Information for Correspondents.

HENRY W. FROST, *Director for North America.*

FREDERICK H. NEALE, *Secretary, Philadelphia, Pa.*

J. S. HELMER, *Secretary, Toronto, Ont.*

Correspondence may be addressed, donations may be remitted, and applications for service in China may be made to the Secretaries of the Mission, at either of the Mission offices. All checks, drafts, money and express orders should be made payable to the "China Inland Mission."

In the case of a donation being intended as a contribution toward any SPECIAL object, either at home or in China, it is requested that this be stated VERY CLEARLY. If no such designation is made, it will be understood that the gift is intended for the General Fund of the Mission, and in this case it will be used according to the needs of the work at home or abroad. Any sums of money sent for the PRIVATE use of an individual, and not intended as a donation to the Mission, to relieve the Mission funds of his support, should be clearly indicated as for "TRANSMISSION" and for the private use of that individual.

Form of Bequest.

I give, and bequeath, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), the sum ofdollars, to be expended for the appropriate objects of said Mission; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

Form of Devise for Real Estate.

I give, and devise, unto the China Inland Mission, of North America (with offices at Philadelphia, Pennsylvania, and at Toronto, Ontario), all that certain (here insert description of property), with the appurtenances in fee simple, for the use, benefit and behoof of said Mission forever; and I direct that the release of the Treasurer of the said Mission shall be a sufficient discharge to my executors in the premises.

Monies Acknowledged by Mission Receipts.

From Philadelphia.

FOR GENERAL PURPOSES:

September, 1907.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	6-952.....	\$ 5 00	957.....	\$100 00	17-964.....	\$ 29 00	20-970.....	\$ 57 50	30-975.....	\$ 20 00
3-948.....	\$ 2 00	953.....	50	958.....	2 21	907.....	166 60	23-971.....	1 10	978(Int.)	26 47
949.....	10 00	7-954.....	30 00	14-959.....	8 00	19-968.....	200 00	26-973.....	10 00	979.....	40
950.....	132 00	12-956.....	1 00	16-962.....	1 58	969.....	20 00	27-974.....	80		
											\$824 16

FOR SPECIAL PURPOSES:

September, 1907.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount	9-955.....	\$ 8 00	961.....	\$ 5 00	17-965.....	\$ 9 50	24-972.....	\$ 40 00	977.....	\$ 5 00
6-951 . . .	\$ 25 00	14-960.....	6 50	16-963 . . .	15 00	966.....	15 00	30-976.....	5 00		
											\$ 134 00

From Toronto.

FOR GENERAL PURPOSES:

September, 1907.		Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
Date No.	Amount										
1-1034....	\$ 1 00	4-1042....	\$1000 00	11-1053....	\$ 5 00	1063....	\$ 2 00	1075....	\$ 21 00	1085....	\$ 5 00
1035....	1 00	1043....	10 00	12-1054....	18 00	18-1065....	62 50	1076....	10 00	1087 G.E.	100 00
1036....	5 25	1044....	50 00	1055....	14 26	19-1066....	100 00	1078....	4 00	28-1089....	2 00
1037....	7 55	5-1047....	50 00	13-1057....	5 00	20-1067....	40 00	27-1079....	10 00	1090....	50 00
1038....	5 00	6-1048....	20 00	16-1059....	35 00	1068....	5 00	1080....	5 00	30-1093....	5 00
2-1039....	5 00	7-1049....	5 00	17-1060....	12 00	25-1071....	2 50	1081....	2 00	1094....	1 00
1041....	1 00	1050....	15 00	1061....	5 00	1072....	5 00	1082....	1 00		
		10-1052....	25 00	1062....	25 00	26-1074....	10 00	1083....	25 00		\$1788 06

FOR SPECIAL PURPOSES:

September, 1907.		Date No.	Amount
Date No.	Amount	1073....	\$100 00
2-1040....	\$ 45	26-1077....	2 00
4-1045 friend	20 00	27-1084....	5 00
1046....	15 00	1086....	30 00
9-1051....	35 00	1088....	8 00
12-1056....	30 00	28-1091....	11 00
13-1058....	8 76	30-1092....	30 00
17-1064....	15 00		
21-1069....	5 00		
25-1070....	10 00		
			<hr/>
			\$325 21

FROM PHILADELPHIA—For General Purposes	\$ 824 16
For Special Purposes.....	134 00
	— \$ 958 16
FROM TORONTO—For General Purposes.....	\$1,788 06
For Special Purposes.....	325 21
	— \$2,113 27
Brought Forward.....	3,071 43
	\$55,503 09
Total.....	\$58,574 52

CHINA AND THE GOSPEL

An Illustrated Report of the Work of the China Inland Mission, 1907

BOUND IN GREEN, RED, AND GOLD (BRONZE)

CHINA'S MILLIONS

The Task and Time of Life

BY PROF. CHARLES R. ERDMAN

"I must work the works of Him that sent me while it is day."—JOHN ix : 4.

"Are there not twelve hours in the day?"—JOHN xi : 9.

THESE two contrasted texts were uttered by our Lord on two quite different occasions, but they are united by their relation to one fundamental truth—namely, that life is a divine mission.

In the first instance, our Lord was about to open the eyes of a man who had been born blind. In the second, he was about to raise from the dead His friend Lazarus. But of each miracle our Lord was saying, "This is part of the task which has been assigned Me; this is a portion of My life work." Christ continually took such a view of His earthly course. When but twelve years of age He surprises Mary and Joseph by those familiar words, "I must be about My Father's business." When seated at the well near Sychar, He is saying, "My meat is to do the will of Him that sent Me and to finish His work." On the night of His betrayal, He turns to His Father in prayer, saying, "I have finished the work which Thou gavest Me to do"; and when breathing out His soul upon the cross, He cries triumphantly, "It is finished."

Christ believed that He had been commissioned to accomplish a certain task, yet for that task He had been given an allotted time. He could say to His brothers, "My time is not yet come"; and on the last day of His teaching, He could say "The hour is come," for He knew that the time allotted for His task was ending.

This is a familiar view of life; but it is the only true view. It is this conception which enobles the labor of each hour, which dignifies the most simple and insignificant occupation, which fills the heart with inspiration and with hope. It gives to all experiences a new meaning and a true glory. In the Life of Mr. Gladstone, Mr. Morley twice quotes this

sentence: "Be inspired with the belief that life is a great and noble calling; not a mean and grovelling thing that we are to shuffle through as we can, but an elevated and lofty destiny."

I. With this conception in mind, the first text suggests to us the necessity for promptness, for diligence, for vigilance. No task is to be slighted; no time is to be lost. "I must work . . . the night cometh." Jesus was passing through the crowded

streets of Jerusalem with His disciples. He sees a poor man who had been born blind and He heard His disciples asking the cause of such distress. He replies that it is no time to discuss causes, it is an opportunity for effecting a cure. The opportunity is a call for action. The need of the sufferer is a divine summons. Christ could not pause for debate. He may not pass this way again. He speaks the word; He touches the blind eye; He sends the sufferer to Siloam; the work is complete.

Jesus never lost an opportunity for doing good. A task was ever ready for His hand. He was always healing or teaching or giving light, as on this Sabbath morning in the city street. All these opportunities for words and works constituted to His mind the task which His Father had given Him to do.

As we follow the footsteps of our Master, we too shall find opportunities for service. There will be work to be performed, words to be spoken, help to be given. The spiritual blindness of the world will appeal to our hearts; and every opportunity for showing sympathy and helpfulness will be for us a call to service. There will be no time to lose. No opportunity is to be neglected. Each hour must be filled. Sometimes it may be the duty of the hour to rest, sometimes to strive; but if



PROF. CHARLES R. ERDMAN, PRINCETON, N.J.
Member of the North American Council of the China Inland Mission

any task is neglected, the opportunity will be gone forever, the day will be complete but the task undone. We remember the fable of the sleeping princess, drifting down the silent stream and about her neck a broken string of pearls. The gems were slipping into the water one by one to disappear forever; and we have been reminded that so it is with the opportunities for Christian service which when neglected are forever gone.

Death worketh, let me work too;
Death undoeth, let me do;
Busy as death my work I ply,
Till I rest in the rest of Eternity.

Time worketh, let me work too;
Time undoeth, let me do;
Busy as time my work I ply,
Till I rest in the rest of Eternity.

Sin worketh, let me work too;
Sin undoeth, let me do;
Busy as sin my work I ply,
Till I rest in the rest of Eternity.

II. The second text speaks to us of courage: "Are there not twelve hours in the day?" While the time is limited and the task definite, there is no need of fear, of worry or of haste. If the first text suggests diligence, the second suggests calm confidence in the protecting care of our Father. Jesus was east of the Jordan, in hiding from the Jews who were seeking His life. He learns that Lazarus, His friend, is dead. He proposes to His disciples to return to Judea, and to go to the stricken home in Bethany. The disciples attempt to dissuade Him, telling Him of His peril, but He replies, "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not; but if he walk in the night, he stumbleth." He is saying, in effect, that He has a task to perform and in its accomplishment He is perfectly safe. The day which has been allotted Him cannot be shortened by any peril, by any accident or by any effort of man. To desert His task, to fail in the accomplishment of His duty would be to "walk in darkness," but to continue in the faithful performance of His work is to "walk in the light" of a divinely measured day.

Such a message is full of encouragement to us. There is no peril for him who walks in the path of duty. If we turn from the path to avoid danger, we are at once in the place of dark night, and peril and despair. No burden can be too heavy, which is of God's giving. No task can be too hard which He assigns. Neither sickness, nor weakness, however bitterly they may come upon us, can affect the plan and purpose of God. What we call accidents are but incidents in a divinely ordered plan. While we obey His voice, we are secure and we shall have enough both of time and of strength. Frances Ridley Havergal has remarked, "If any work is really God's giving and He puts it either into our hearts to devise or into the power of our hands to do, no fear but He will also provide stuff sufficient, whether metal or mental." The story is told us of General Lee who, on one occasion, gave his subordinate officer a command to execute a difficult and dangerous manoeuvre. The officer made request for more troops and an extra battery.

The General replied firmly; "You already know what I expect you to do with your forces." With a pale face, the rebuked officer started to attempt the task; and he was successful. Afterwards in explaining his apparent severity and abruptness, General Lee remarked, "I knew what he could do and that I had given him forces enough. Had it been necessary, I would of course have given him more." So it will ever be with us.

Our times are in His hand,
Who saith, "A whole I plan."
Trust God, see all nor be afraid.

But someone is saying, "How can we know our task?" Look for reply to that first text and watch the speaker as with a single touch He opens the eyes of the blind. It is He who can give us light. Follow in the footsteps of Christ; seek to do His will; yield wholly to His service. We shall find that He will open our eyes.

Or again, someone is saying, "I see my duty but I lack power for its accomplishment." Read then the second text and follow the speaker as He stands before the grave of Lazarus and by a single word calls the dead back to life. It is He who can give us power. We are to trust in Him and believe that we can do all things in Him who enables us.

"He who commands the evangelization of the world Himself holds the key of David; 'openeth and no man shutteth,' and goes forth with each faithful servant to set before him the open door into which He would have him to enter."—*J. Hudson Taylor.*



TRAVELLING IN SHANXI

Some Native Workers in the Opium Refuges of Shansi

BY MR. ALBERT LUTLEY

THE leaders of the Native Opium Refuge Society having decided to postpone their annual meeting until the autumn I am unable to send a report of the whole work as in former years. I will endeavor, however, to introduce you a little more fully to workers of one or two of the refuges I have recently visited.

At Hsukeo, our most northerly refuge, we received a hearty welcome from Mr. and Mrs. Cheng. Mr. Cheng, who is rather over fifty years of age, was formerly a

patient, has been the means of leading their whole community to destroy the village idols and set up Christian worship, one of the temples being turned into a Christian school.

Another young man, led to the Lord by Mr. Cheng, is now in charge of the opium refuge and street chapel at Chihhsien, while one of Mr. Cheng's own nephews, a young man of much promise, is in charge of the opium refuge at Kihshan.

Mr. Cheng for several months has not been strong, and he will much value your prayers that, if it be the Lord's will, he may be strengthened and that the work under his care may be increasingly fruitful.

Those who have read the life of the late Pastor Hsi will remember that Mrs. Hsi disposed of her jewelry and ornaments to open the refuge at Huochow. In spite of much opposition, God's blessing rested upon the work from the first. Men and women were truly converted and a small church formed. The work has now been carried on for over twenty years. Large numbers have passed through the men's refuge, while a smaller number have each year been helped in the women's refuge. Several who broke off opium in the early days have gone out as evangelists to other parts, while others have occupied prominent positions in the local church. Elder Wang, who now has charge of the refuge work and is practically pastor of the church, is an old opium patient. During the past four or five years over one hundred men and women have passed through the refuge each year. This last season the number has been one hundred and twenty. Mr. Wang is one of the most humble and faithful men I have met, and it may be truly said of him that he is "in labors more abundant." As a result of his work many have put away idols and turned to the Lord. A most encouraging feature of the work is that frequently whole families give up idolatry through the influence of one man who has been in the refuge. The work also often



A GROUP OF SHANSI CHRISTIANS
The late Pastor Hsi in the middle

pawnbroker and a heavy opium smoker. When the late Pastor Hsi opened the refuge at Chihhsien he was among the first to enter the refuge and was much impressed by all he saw and heard. Yet his business, which was a lucrative one, prevented him from accepting the Truth, as he plainly saw that if he became a Christian many of his business methods would have to be given up. After leaving the refuge, however, he still continued to attend worship and read the New Testament, becoming more convinced of the Truth, with the result that after a few months he determined to give up his business altogether. Having a little money he gave his time to helping in the Christian refuge. A few years later, when a faithful, trustworthy man was wanted to take charge of the refuge at Hsukeo, his own county town, Mr. Cheng was chosen for the post.

At first the work at Hsukeo was carried on among men only, but later, Mr. Cheng having married a niece of the late Pastor Hsi, refuges were provided also for women. These two people have now been in charge of the work for over ten years, during which time large numbers have broken off their opium. As a result of their work, a healthy, self-supporting church has been established and a widespread witness to the Truth borne throughout the district.

Mr. Chao, one of those who broke off opium under Mr. Cheng, is now a trusted helper of the American Board Mission, and together with Mr. Lu, another former opium



THE OPIUM CURSE IN CHINA.

spreads to non-opium-smoking neighbors, and this has especially been the case during the last few years. Last year sixty were added to the church by baptism, a large proportion being the result of the refuge work.

The men in charge of the refuges often have their patience tried to the last degree. They have to make up their minds to be deceived and cheated time after time and nevertheless seek to show the poor opium slave love and sympathy until his conscience becomes aroused so he is led to cry to Jesus to save and deliver him. Nothing but the love of Christ could enable them to bear patiently day after day all the petty annoyances and difficulties of

their work. On account of the large number of so-called anti-opium medicines being sold broadcast, which often leave the smoker a greater slave to the drug than ever, the leaders of this work are intending, if possible, to greatly reduce their charges to patients, hoping in this way to be able to reach larger numbers. They cannot do this, however, apart from the help and co-operation of friends in the home lands, as many of the refuges even now do not pay working expenses.

May I solicit your continued prayers that this work may be preserved on such lines that it may be increasingly used of God in winning men and women to Christ.



AN IDOLATROUS PROCESSION IN NANKING ROAD, SHANGHAI

The Confucian Classics: The Book of Rites

BY REV. G. OWEN, OF THE L.M.S., PEKING. One of the revisers of the Mandarin Bible

THE Book or Record of Rites consists of forty-nine short documents on ceremony, ritual and etiquette.

With one or two exceptions it is not known by whom they were originally written. There are traditions and guesses regarding the authorship of some, but so well has time kept its secret that regarding others there is not even a guess.

Several of the documents are largely made up of records of conversations and discourses by Confucius, and the authorship of these is loosely attributed to one or other of the better known disciples of the Sage. But as some of these conversations are manifestly unauthentic—Confucius being only a figure-head, like Socrates in the Dialogues of Plato—they afford no clue to the authorship. Moreover, several of them have a very decided Taoistic tinge, and could not, therefore, have been written by an immediate disciple of Confucius.

The Book of Rites was the latest compiled of any of the Confucian Classics. It happened in this way. The two Rituals of the Chow dynasty, called the *I-li* and the *Chow-kwan*, were the special aversion of the first emperor of the Ch'in dynasty, and suffered more than any of the classical books at the burning ordered by him in 213 B.C. The dilapidated fragments which were afterwards recovered did not satisfy Chinese scholars. But during the

eager search for tablets (*we* should say manuscripts) during the two closing centuries of the old era, many documents on ritual came to light and were deposited in the imperial library. These were examined by Hou Ts'ang, one of the great scholars of the time, and a collection of two hundred and fourteen was made. A pupil of his, named Tai Teh, reduced them to eighty-five, and a cousin of the latter, named Tai Sheng, further reduced them to forty-six, to which three other documents were subsequently added in the early part of the second century of our era, making forty-nine documents in all. This condensation was found to be much superior to and more comprehensive than the two Chow Rituals, and was adopted as the Standard Ritual or *Li Chi*. In 175 A.D. the work was engraved on stone slabs along with the other Confucian Classics. It may be remarked that the forty-nine documents or books of which the work is composed are of very unequal value, some being of great worth, others of scarcely any worth at all. They are also of very unequal length, varying from five to a hundred paragraphs.

The work may be described as an informal history of manners and customs, rites and ceremonies in China before the Christian era. These are seldom given categorically or in the form of commandments, but as narra-

tives, dialogues and disquisitions. The aim is to teach by example, precedent and natural fitness the feelings, actions, courtesies and ceremonies proper to every occasion and to every relationship of life. The work is, therefore, a mine of information regarding all things Chinese, and gives us a fuller and deeper insight into the Chinese mind and character than any, some say than all, of the other classical books. M. Callery says, "It is the most complete monograph which the Chinese nation has been able to give of itself to the rest of the human race." Dr. S. Wells Williams thinks that "it has done more than any other book, to mould Chinese society and institutions."

THE VALUE OF RITUAL

The Chinese appear to attach more importance to forms and ceremonies than perhaps any other people. Confucius said, "It is by the Odes that the mind is aroused; by the rules of propriety that the character is established, and by music that the finishing touch is given." The whole Chinese people acclaim this judgment of the Sage, and hold that rites and ceremonies have a great formative force and moral value. "The educational and transforming power of ceremonies is subtle; they stop depravity before it has taken form, causing men to move daily towards what is good and to keep themselves from evil without being themselves conscious of it. It was on this account that the ancient kings set so high a value upon them."

They have also immense political and social value. "Of all the methods for the good government of men there is none more important than the use of ceremonies. The prince who is acquainted with ritual and music will find the task of government easy and its burden light. Therefore let ceremonies and music have their course till all under heaven are filled with them, and then there will be nothing difficult in the government of men." "Of all things by which the people live," said Confucius, "the rites are the greatest. Without them they would have no means of regulating the services to the Spirits of Heaven and Earth or adjusting the relations between men." "Rites are to men what the steelyard and the measuring rod are to the trader, and what the rule and compass are to the mechanic." "Therefore," said Confucius, "let no one lightly discuss the subject of rites." To the Chinese, and more or less to all eastern peoples, ceremonies are the robes in which their best thoughts and feelings clothe themselves, and without which there is an uncomfortable sense of nakedness.

The rites and ceremonies recorded or expounded in this work are varied, and touch life at many points, but they particularly concern mourning and sacrifice. These two subjects occupy more than half the book. The mourning dress, mourning customs, mourning ceremonies, death and burial rites are given in minute detail. One wonders how the chief mourners ever survived the fearful ordeal of fasting, wailing and watching, day after day and week after week, which the rites entailed. A

son mourning for a parent did not eat or drink for three days, and then only coarse rice and water. During the long mourning rites "he never undressed, he occupied the mourning shed, and slept on straw with a clod for a pillow till his body became ill and his limbs emaciated, needing the support of a staff." These death and burial rites very clearly imply a belief in the continued existence of the dead, yet the fact of a future life is nowhere definitely stated, though it is said, "At death the body and the animal soul go downwards, and the intelligent spirit goes upwards."

SACRIFICES

Sacrifices are treated with great fulness and at great length. They were numerous and regarded as of primary importance. One-tenth of each year's revenue was spent upon them, and the whole people was required to contribute towards them. "Of all ceremonies sacrifice is the greatest, and embraces all the relationships of men, human and divine. It is not a thing coming to a man from without, but from within, and has its birth in his heart. When the heart is deeply moved expression is given to it by ceremonies, and therefore only men of ability and virtue can give complete exhibition to the idea of sacrifice."

The "Son of Heaven" sacrificed to Heaven and Earth, to the four quarters, to the hills and rivers, to the land and grain, and presented the five domestic sacrifices. He also had seven ancestral shrines, at five of which sacrifice was offered monthly, and at the other two once each season. There were also numerous smaller sacrifices, which varied according to circumstances. The sovereign was both spiritual and temporal head of the State, its high priest as well as its supreme lord. The two offices were one and indivisible. All the prescribed sacrifices were the expression of praise and thanksgiving; none appear to have been propitiatory. The large number of sacrifices, the great importance attached to them, and the reverence with which they are treated, convey the impression that the ancient Chinese were a very devout and religious people. Yet there is not a line of dogmatic religious teaching in the book.

FILIAL PIETY

Children, whatever their age, were required to pay great deference to their parents, yield them implicit obedience, and render them cheerful service. Married sons, then as now, continued to live with their parents, and their wives had to honor and obey their parents-in-law in the minutest particulars and to wait upon them hand and foot. If a parent disliked a son's wife, the son had to put her away, however fond he might be of her himself; and he must keep her, however much he disliked her, if his parents liked her. "If the parent be angry and beat him till the blood flows, he should not presume to be angry and resentful, but be more reverential and more filial." The parental authority was absolute.

Filial piety as taught in this classic embraces all the virtues, and is the bond of perfectness. He who fails in any duty whatever, fails in filial piety, and sins against his parents. "If a man in his own house and privacy be not grave, he is not filial; if in serving his ruler he is not loyal, he is not filial; if in discharging the duties of his office he be not reverent, he is not filial; if with friends he be not sincere, he is not filial; if on the field of battle he be not brave, he is not filial."

The aged were honored by all, and feasted at the public expense. When a man reached sixty he prepared his coffin, and personally inspected it once a year; when seventy he examined it once a quarter, when eighty once a month, and when ninety daily.

According to these records China had a well-arranged educational system even in the days of the legendary emperor Shun, 2255 B.C. Every village had its school, every county its college, and every prefecture its university. A boy began school life at six, passing gradually upward to the university, which embraced a nine years' course of study with annual examinations. The rules were many, and the discipline severe. Lads were capped at twenty and married at thirty. The education of girls appears to have been entirely in domestic duties. They assumed the hairpin at fifteen, and were married at twenty. The whole duty of woman is summed up in the word Obey! "When young she should obey her father, when married obey her husband, and when a widow obey her son." This is known as the "Three obediences."

The separation between males and females even of the same family was very rigid. A wife under seventy years of age did not put any article of clothing on the same rack or into the same trunk as her husband's. Males and females did not eat together, nor hand anything to one another, but put it on the ground, or into a basket.

Here and there throughout the book some curious superstitions are mentioned incidentally. When the fox is dying it turns its head towards the mound where it was whelped—an act of filial remembrance. In early spring hawks are changed into doves, and moles into quails, and in autumn both are changed back again. At the time of the opening of the meres and dams the otter sacrifices a fish, and at the beginning of the hunting season the wolf sacrifices his prey.

In an interesting but spurious quotation from Confucius, the effects of the study of each classic are stated thus: "When you enter a state, you can know what subjects its people have been taught. If they are mild and gentle, sincere and good, they have been taught from the Book of Odes. If they have a wide grasp of things and are deeply versed

in ancient lore, they have been taught from the Book of History. If they are large-hearted and generous, frank and honest, they have been taught from the Book of Music. If they are pure and still, refined and subtle, they have been taught from the Book of Changes. If they are courteous and modest, grave and respectful, they have been taught from the Book of Rites. If they can adapt their words to the things of which they speak, they have been taught from the Annals."



"THESE BE THY GODS"
A tree loaded with congratulatory tablets for its answers to prayer

The Call to be a Missionary

FOR my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privi-

lege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us. See Hebrews 1:3.

—David Livingstone.



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LAMA PRIEST TURNING PRAYER WHEEL



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MEN AND BOY PRIESTS

A Visit to the Lama Temple in Peking

BY W. P. K.

THE great Lama Temple in Peking is situated near the north wall of the Tartar city and is one of the sights which always attracts the tourist. As in most temples in China, there are the usual large paved courtyards, lofty buildings, old cypress trees, and great incense bowls. Every temple—and there were many—had its attendant Mongol lamas waiting to unlock the doors, show the strangers around, and clamor for money. It is well to be provided with an abundance of ten cash copper pieces, for a more insistent and persistent set of beggars than these priests it will be hard to meet even in China, this land where mendicants abound. We entered one hall where there were a great many Mongolian prayer wheels of various shapes and sizes. Whilst having one of these wheels explained to me, I mechanically turned it round. The priest broke in, "You have turned that wheel twice—\$1.00 per turn, \$2.00 please." Needless to say, I immediately dropped the wheel, at the same time giving him a polite refusal.

There are eight hundred priests in the temple, many of them mere children who are being initiated. Nearly all are Mongolian lamas as there are but a dozen or more Tibetan lamas amongst the number. As the great gong sounded at sunset for evening prayers, we looked forward with some expectancy to the service. Truly in this famous monastery, we thought, Buddhism will be seen at its best, 'The light of Asia' at its brightest. Imagine our feelings when we saw straggling out from their living rooms, a motley, unwashed, vicious looking crowd of men and boys—mostly the latter—all winding their way toward the great hall at the back of the series of

courtyards which comprise the main temple. Laughing, pushing, fighting, they made their way with no semblance of order and an utter lack of all reverence. We looked at them curiously. There was the shaved head of the Buddhist priesthood, the vacant, ignorant, or sensual expression, so well known by those who see the votaries of Buddha in the orient. All carried yellow plush helmets, and each had a red cloth which he wound round his body. We were greatly struck by the number of children amongst the priests. One little fellow could not have been more than six, whilst the majority looked to be from ten to fifteen years old. They thronged up the steps of the great hall and stood in picturesque confusion, each one wearing his yellow plush helmet and adjusting the folds of his red cloth robe. Led by one of the seniors, they entered the dark, lofty hall and squatted cross-legged on low, broad, cushioned seats, their hats being laid on the tables before them. Then the chanting of evening prayers began. No books were used and the very large majority of the young novices kept silence while the intoning was done by some eight or ten on the front benches.

The scene was weird in the extreme. Outside, the sun was setting in a calm rosy west; within, the light was rapidly fading. The long lines of priests reached far back among the massive black pillars of the dark temple. The multitude of shaven heads, the faces so unresponsive, dull and dead to all thought of worship or devotion, the red robes folded over the crossed knees and hands, and above all, the rising and falling cadences of the half wail, half chant of the senior priests, made an impression

not soon to be forgotten. The prayers were all in the Mongol tongue. Some of the men had good bass voices and a few of the younger men carried on the recitative in a not unpleasing tenor.

The master of ceremonies walked around and administered tremendous cuffs on the faces of two little priests who were having a surreptitious game right in front of us. Some at the back engaged in mild fights; others openly looked for parasites on their very dirty bodies; and still the droning chant went on. At times all clapped their hands and the master of ceremonies prostrated himself before the image of Buddha.

We wondered what hold this worship—if it may be dignified by such a name—could possibly have on the heart of man. The majority of the priests were in total ignorance as to the meaning of their idols or worship, and there was an entire absence of joy or even ordinary intelligence upon their faces. Looking over this crowd of men and boys condemned to celibacy one trembled to think of the potentialities of evil in their midst, and longed for the day when the idols shall be utterly abolished and these false systems with their enslaving power will be swept away by Him who is the Way, the Truth, and the Life.

The Conversion of Mr. Loh

BY REV. A. O. LOOSLEY

MR. Loh threw all his quack medicine into a near-by stream and went home. The Gospel had been working in his heart during the past six months. His conscience troubled him and he was now ready to give up the deceptive business.

He was an idolator of course, as his ancestors had been before him, but in the providence of God one day he had fallen in with some Christians as they went to the city for Sabbath worship. He listened attentively as they told of the love of the Savior who came into the world and suffered and died for him. He had an appointment for that day but promised that the next Sabbath he would come to the Gospel services. True to his word he came, and continued coming for six months. By this time he wanted to become a Christian, and accordingly made preparations for that event. Through gambling he had lost \$400.00. He desired to make this up, and a comfortable sum besides, and then he would become a Christian.

So with this object in view he made an accustomed journey into a neighboring county. He practiced phrenology, fortune-telling and healing by divination. His first subject was a woman who was ill and who appeared to be fairly well-to-do. He told her that she had a demon, but

that for \$6.00 he could give her some medicine which would drive the demon out. She not having \$6.00 he reduced the price to \$3.00. She had no money. Then noticing that she had a silver ornament in her hair he repeated, "When sick, the woman will give her hair pins, the man will give his shoes," meaning that when sick,

they will give the last thing they have. She at once took the ornament from her hair and offered it to him. His conscience by this time was troubling him much and he refused the proffered ornament. She pawned it to a neighbor for \$3.00 bringing the money to him, but he refused that and gave her the medicine for nothing. He then threw the remainder of his medicine in a stream and went home, never to practice that deception again.

After this he remained at home a month, attending chapel each Sunday. Then, still desirous of making up more than the \$400.00 lost in gambling before becoming a Christian he took another journey. At one place he stopped over night with a man who was a professed Christian. For supper, this man invited Mr. Loh to partake of things sacrificed to idols. Mr. Loh rebuked him, saying, "I am a believer

and cannot eat the devil's food. You ought not to have such a feast in your house." The man of the house in anger rebuked him in return, saying, "Your work



Photograph by]

MR. LOH

[Rev. A. O. Loosley

BURNING HIS BOOKS ON MAGICAL ARTS

The man with the stick in his hand is Mr. Loh

is of the devil. If you are a believer you should not do the devil's work." Mr. Loh, hearing this, was pricked to the heart and became sick, which sickness continued for two months. His business had suffered to such an extent from his tender conscience that by this time he was penniless. He called a sedan chair and started for home, distant three days' journey. On the road he prayed so much that the chairmen said he was out of his mind, and putting him down refused to carry him further. He finally succeeded in persuading the chairmen to continue the journey, assuring them that they should receive their pay upon arrival.

While lying sick at home, one evening about dusk he saw two demons of dark appearance and large stature approach his bedside talking one to the other. The first said, "We must take this man away with us."

The second replied, "No, he is a child of God, we have nothing to do with him." They then went out. From that time he began to get better, and soon was able to come to the chapel.

On that Sunday the lesson was about the burning of books on magical arts in Acts 19. After Sunday school he asked four or five of the Christians to wait until he returned, not saying what he purposed doing. He soon returned bringing his books and all that pertained to his craft and burned them in the presence of the pastor and three other witnesses.

He has suffered much persecution, being the one Christian in his village. He has been threatened with the tearing down of his house, with the cutting of his tendons, and with death. Several times he

has had to flee from home but he still stands, after four years, a true and consistent follower of Christ.



Photograph by] IN MR. LOH'S NEIGHBORHOOD [Rev. A. O. Loosley
Stone bridge, garden, and booth for night watchman

Abiding in Christ

BY REV. J. HUDSON TAYLOR

ONE afternoon, in an inland city in China, feeling almost in spiritual despair, I was reading my Greek Testament, and in the sixth chapter of St. John's Gospel, reading in course, I came across a verse which struck me as it had never done before.

In the fifty-sixth verse: "He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him." I had read the verse in the Authorized Version, "dwelleth in Me, and I in him," a hundred times, and never connected it in my mind with this fifteenth chapter, where the word happened to be rendered in that version, "abide in Me." But, of course, reading it in the original my mind was carried on by the verb from the sixth to the fifteenth chapter and I saw at once—why! here is a little light on this great and difficult problem. I have evidently been making a mistake about this subject of "abiding in Christ."

I had thought that abiding in Christ meant keeping our hearts so fixed upon Christ, so constantly meditating upon Him and dwelling in Him, that we never lose the consciousness of His presence. Now, what I thought was abiding I have since seen was feeding upon Christ. Feeding is a voluntary act. We go to the table and sit down, and partake of what is there. That is a voluntary act. But the man who wanted to feed all day, and

wanted to feed all the night, too, wouldn't be a desirable member of any community. That was what I was trying to do, and because I couldn't manage it, I would get into a sort of almost religious dyspepsia.

I had a little hospital and dispensary work that kept me busy. Perhaps a man would be brought into the place with an artery cut and in imminent danger; within half an hour the question whether he would live or die would be settled, and one's whole attention would be wrapped up in the patient, and one wouldn't think of anything else until the result was known; and then the thought would steal over me, "Why, for two hours I haven't thought about Jesus"—and I would go off into my closet almost in despair and confess this sin. I was in great distress, indeed. I wanted to be feeding at the table all the time. Now, if a man has two or three square meals every day, and perhaps a lunch or two between, he ought to be able to go to work!

Abiding in Jesus isn't fixing our attention on Christ, but it is being one with Him. And it doesn't make any difference what we are doing, or whether we are asleep or awake. A man is abiding just as much when he is sleeping for Jesus, as when he is awake and working for Jesus. Oh, it is a very sweet thing to have one's mind just resting there!

Tidings from the Provinces

News Notes

Letter from Mr. James Stark, Shanghai, giving the latest news from the field.

From letters recently received it seems evident that the situation in south-west Kiangsi has not materially changed since I last wrote to you. There is still a good deal of unrest, though the vigilance of the local officials is happily having a restraining effect.

The news of the death of Miss Agnes Gibson, we learn, came as a terrible shock to the members of the church at Hokow, by whom she was held in high esteem. Miss McCulloch informs us that they are finding comfort in turning the new class room into a mourning hall. They have spent a good deal of time and effort in preparing white cloth fabrications to take the place of division walls and front doors. It is said that even a Governor of a province would not have so much done for him to express mourning. As a further tribute to the memory of our departed sister, the Christians intend having a procession through the streets early in the eighth month, when they will place a memorial stone in position under an arch to be erected against the wall of the Mission premises on the street. As Miss Gibson had been in the city so long, and ministered so faithfully to them, and seeing that she was widely known and respected, the workers at the station feel that they should not restrain the converts in this demonstration of their regard for her memory.

Heavy rains are reported from Yunnanfu, where, as I have intimated in previous letters, there has been prolonged drought and threatened famine. The autumn rice has now been planted, and there is every prospect of a fairly good crop.

We are thankful to learn that there is promise of a rich harvest throughout the province of Szechwan this year. Apart from the boon that this will be to the poor people who, even in times of plenty, have difficulty in procuring a bare subsistence, we are thankful for the bright outlook; for there will, in consequence, be less likelihood of local unrest and interruption to the preaching of the Gospel.

On the 26th of August we had the pleasure of welcoming Mr. and Mrs. Graham McKie and their two children back from furlough, and with them Mr. Arthur Taylor, who has since gone forward to Chefoo to join the staff of the Boys' School. Mr. and Mrs. McKie started a

few days ago for Shansi, where they will resume work.

On the 31st of August Mr. Howard Bird and Miss Eva Morris were united in marriage at Shanghai by the Rev. F. S. Webster, who, the same day, sailed for Vancouver en route to England. After spending two or three weeks at Takutang, Mr. and Mrs. Bird will return to Honan to take up work at Kaifengfu.

We were sorry a few days ago to learn from Mr. Easton that Miss Harrison had been very ill with dysentery at Sisiang, Shensi. Through God's mercy, however, when Mr. Easton wrote, she was making a good recovery.

The condition of Miss Pollock's health, I regret to say, has been giving considerable cause for anxiety. Acting upon medical advice she will take furlough soon.

Mr. MacEwan has been making very slow progress at Kuling, and it has been arranged that he try a change to Shanghai. We expect him to arrive here shortly.

I am sorry to say that Dr. Laycock has been far from well recently, having felt the Changsha climate rather trying this summer. He is now at Kuling, where it is hoped he will derive much benefit.

Miss Eldridge is steadily regaining strength, and Miss Cole, who has been ill for some time with chronic dysentery, is slowly improving.

Since the date of my last letter sixty-two baptisms have been reported from the various provinces.

Mr. T. A. P. Clinton, who recently spent eleven days visiting the out-stations of Changteh, Hunan, found at one centre that the converts had been suffering much persecution. We will value prayer on their behalf.

Miss F. H. Culverwell writes of excellent opportunities for preaching the Gospel at Nanpu. An idolatrous festival, held in honor of the god of diseases, brought crowds of people to the city from places in all directions. For ten days the preaching hall and women's guest room were crowded almost continuously from seven o'clock in the morning until nine o'clock in the evening, excepting the women's room, which was closed at dusk. Many women came repeatedly, and set themselves to learn the texts on a sheet prepared for them. "The spontaneous spirit of interest shown by the Christian men and their willingness to help was," Miss Culverwell says, "a

welcome sign of deepened spiritual life." Some who were faltering and had little to say last year, spoke with liberty and power. One man was especially powerful, at times holding an audience crowding the hall for an hour and a half, while the theatrical performance was continued at a temple near by, and that was supposed to be the special attraction on the street.

Chekiang

HUANGYEN—Our boys' school closes for the summer vacation in a week or two, and that will give me a "breathing spell;" for the school in addition to all my church and evangelistic work keeps me very busy indeed. We have twenty-nine boys in the school this year, twenty-four of whom are boarders. Mrs. Thomson and I have both been suffering from malaria, but it has not been able to keep us from our work, and for this we thank God.

Four weeks ago I was joined by a new man from Anking, Mr. Thos. Hamilton, so that when he gets hold of the language a bit I will have the help I so much need. God is good.

The work in this Huangyen district goes on steadily, though there is nothing of very special interest to write about. There is little or no persecution of the Christians by the heathen these days, and we thank God for the peace and quietness in which we are able to carry on our work, and the favor He has given us before the people.—*Mr. Chas. Thomson.*

Kansu

TSINCHOW—One of the out-standing features of this quarter was the great theatre held here at the end of April. This is an annual theatre held in honor of the god of the temple on the hill opposite us. Some of the visitors make a point of coming every year to the theatre and to hear the Gospel. They listened very well this year, and one could see how some of them, at least, in some little measure, sighed for the joys of which we spoke, but oh! the darkness and hindrances of other kinds are truly as great mountains. May the Spirit of the Lord breathe in living power on the hearts of some of these annual hearers, and finish the work of their salvation. He is able. Following this theatre there is one held at an out-station, Fukiang, about ten days later, so we three, includ-

ing baby Isalen, all set out for Fukiang one morning, intending to spend a fortnight there.

The journey is only about forty English miles, but took us the best part of two days to accomplish. I rode on a horse, and Mrs. Harding in a sedan chair, carrying baby. We had a comfortable inn the first night on the road, and a lovely journey the next day over the hills. As it was the first visit which Mrs. Harding had paid, we had quite a reception; our diningroom table was loaded with sweetmeats and small loaves of bread as a welcome from some of the Christians, and all the rooms were decorated with lovely flowers. True, the vases were not all elegant; some of them were medicine bottles and scent bottles with labels all complete, but all precious to the owners.

We had some wet days during our stay, so I did not get such good audiences or opportunities for preaching as I had hoped for. We spent almost a whole day with a Christian family there. It was good to realize that there was such a household in this far corner of China. The old grandmother was so anxious to learn to read, but she said to me, "I can not learn much, I am so stupid, but I do love the Lord." The young women of the family were so delighted to find our baby was born on a Saturday. Three of theirs had all arrived on that day, and they seemed to take it as a sure sign that they had come to keep the Sabbath.

We are trying to urge our own people here to learn not to depend on the foreigner, but to be willing to bear some cost for the Lord's work. It is more easy, comparatively, for us to bear the burden than to get them to do it; but it needs this spirit if we are to have a healthy church.

Since writing last Mrs. Harding has done a little more in visiting the homes of the people round about. It is blessed work at times, but very discouraging sometimes. Some cases have been so interesting, and then we hear, "Oh! they have heard some idle talk, and are afraid to come any more," and that means we dare not visit them again till we get a plain opening.

Our dispensary work still goes on. I have recently sewed up a hand which was badly wounded owing to the explosion of a gun. We have very queer applications sometimes. One man came recently quite sure we could give him a cure for baldness.

Our garden is very gay just now with eleven kinds of carnations, roses, mignon-

ette, pansies, nasturtiums, lilies and dahlias coming on; and we are now enjoying lovely apricots (fifteen for one cent) also cucumbers (same price) and making jam from wild strawberries which are quite a size and make good preserve. —D. A. Gordon Harding.

Shansi

KIEHSIU—We have had such a pleasant summer in the station, although it was very dry for a long time; still, the wheat crop was good, and there have been no disturbing rumors. Now heavy rain has come; over in Siaoyi it was quite a flood.

Last week we took turns and spent six days in a village five miles away. There are two old Christian people in the place, but we have never had a very good opportunity to reach the women through their home; but they have an empty room in their court, so we took that for a week, had a woman with us to tell the Gospel and cook our food. We had crowds of women. This is the second village we have worked in that way this season. Two of our men were out in this village the week before we went, and spent three days preaching at a fair, so the men and women both got an opportunity to hear. We have been able to keep on with the work as far as it was possible in the busy season. The Christians have kept up their attendance at Sunday service very well, although so tired after the six days in the fields in the hot sun.

The natives have been more in earnest in preaching on the street and in the villages than ever before. Last week our cook asked if he might go to some new villages where he knew people. We arranged for him and our country helper to be out for three days this week. One result that we already have, is an opening for us to go to one of the villages. As the servants are Christians we are always glad for them to help, and be interested in the evangelistic work. The men in the kitchen have it in their power to help or hinder in the Gospel preaching, almost as much as the evangelist. So we never discourage any help they want to give.

What we now need is the Holy Spirit to come with convicting power for sin. Hundreds have heard throughout the district, but conviction has not come as yet. Please request the friends to pray for this.—Miss Cora A. Pike.

Monthly Notes

ARRIVALS

On Aug. 26th, at Shanghai, G. and Mrs. McKie and two children, returned,

with Mr. Arthur Taylor, from England.

On Oct. 19th, at New York, J. S. and Mrs. Fiddler and two children.

DEPARTURES

On Aug. 6th, from Shanghai, F. Blain, for North America.

On Oct. 29th (instead of on Sept. 19th, as was previously intimated), from Vancouver, Mr. and Mrs. J. R. Adam and child, and Miss M. E. Standen, for Shanghai.

BIRTHS

On Aug. 8th, at Uencheofu, to Mr. and Mrs. James Lawson, a daughter (Marjorie Gertrude).

On Aug. 21st, at Chefoo, to Mr. and Mrs. T. A. P. Clinton, a son (Cecil Bruce).

MARRIAGE

On Aug. 31st, at Shanghai, C. Howard Bird to Miss M. Eva Morris.

DEATHS

On Sept. 8th, at Chefoo, Miss A. Whitome, from Gastro-enteritis or Cholera.

On Sept. 17th, at Lanki, Mrs. F. Dickie.

Recent Baptisms

KANSU—

Fukiang.....	3
Sining	15

SHENSI—

Hanchung.....	21
Lantien	21

SHANSI—

Tsoyün.....	1
Luanfu.....	7
Siaoyi.....	11
Lucheng	2

KIANGSU—

Yangchow.....	1
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KWEICHOW—

Anshun out-stations.....	9
Kweiyang and out-station	12
Panghai.....	3

KIANGSI—

Kanchow.....	2
Sinfeng	2

ANHWEI—

Taiho	1
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CHEKIANG—

Wenchow	2
Ningpo.....	15

HUNAN—

Changteh out-stations.....	2
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Previously reported	1,480
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Total.....	1,610
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Editorial Notes

MOST of the subscriptions to this paper expire with the present year. Will not our friends who desire the paper continued kindly remit their subscriptions to us as early as possible, so as to save the expense of our notifying them by post-card. The subscription price is fifty cents for the year.

Those of our subscribers who wish to secure the *MISSIONARY REVIEW OF THE WORLD*, edited by Rev. Arthur T. Pierson, D.D., in combination with this periodical, can do so by writing, either to ourselves, or to the office of the *REVIEW*, at 44 East 23rd Street, New York City. The subscription to the two monthly periodicals is two dollars and fifty cents a year. This is a reduced price, and it can only be taken advantage of until December fifteenth and in combination form. To those who are not acquainted with the *MISSIONARY REVIEW OF THE WORLD*, we can recommend it as a periodical of unique interest and of great value.

There has been received from London, the 1907 edition of the Annual Report of the Mission, "China and the Gospel," and this is now on sale at the Mission Offices. This book has been prepared, as usual, by Mr. Marshall Broomhall, the Editorial Secretary of the Mission, and it is a most interesting and helpful production. It is beautifully illustrated, and it gives full details of the Mission in all the various provinces in China. In addition, it contains an able review of the work of Missions, as a whole, in China. The price of the book is thirty-five cents a copy, postpaid.

We have recently sent out from the Mission offices to many of our friends, a Mission Hand-book, which goes to them with our grateful remembrance of their sympathy for us and for our service. This Hand-book will give our friends quite a full presentation of the Mission organization and work, and we hope it will be preserved by them for reference.

We expect to be sending out the new Prayer Union card and letter at the beginning of the coming year, and it will be a help to us if any who do not desire these, or, who desiring them, wish us to change their address, will send us a postal card to this effect. Also, we shall be thankful to hear from any who, for the first time, may wish to unite with our Prayer Union. Any Christian who desires to remember God's work in China is welcomed to the membership of the Union. Circulars fully describing the Prayer Union will be sent upon application.

It is a joy to report that the riot which occurred last month at Kanchowfu, Kiangsi, while it resulted in the destruction of the Mission property there, brought no loss of life to our beloved workers. These were in serious danger, and most of the missionaries had, at an early time, to flee from the district to save their lives, while the two gentlemen who remained, Messrs. Horne and Marshall, were obliged, eventually, to take refuge in the magistrate's yamen. Unhappily, an Italian Catholic priest was killed, and another was badly wounded, while many native Church adherents were seriously persecuted. At last report, the Chinese officials had the situation well in hand, and order was being restored. All this makes it clear that China remains in an uncertain condition, politically, and

that local and sporadic difficulties are likely to occur at any time, except as God puts forth His power to quiet and subdue. Let us not fail to wait upon our Father, that He may do this continually, so far as it may be pleasing to Him. Also, may we never forget, lest we misunderstand God's purposes and ways, that it is through "much tribulation" that we are to enter into the Kingdom.

The Mission is planning to hold a Bible and Missionary Conference in Toronto, in the month of December. The meetings will be held in the afternoons and evenings of the 3rd, 4th and 5th of that month, and all of the sessions will be held at the Central Presbyterian Church. Mr. Frost will act as chairman, and addresses will be given by some of the returned missionaries. The Bible teaching, which will be the main feature of the Conference, will be carried on by Dr. William J. Erdman, of Philadelphia, and Dr. James M. Gray, of Chicago. All of our friends who are able to attend the Conference will be heartily welcomed. We trust that there will be a good gathering of the Lord's children, and that much blessing may be realized.

One of the missionaries in the far west of China, appealing for a few new workers in his very needy district, inserted in his letter the following words: "I am sorry to write so much about need and workers; if I could become six men you would hear little, for there is too much pleasure in the work to willingly give it up." What a noble utterance this is, especially when it is considered that the one who writes thus is in advanced years, is separated from all the members of his family, and besides, is laboring in a peculiarly difficult field. And what a pathetic utterance it is, telling of loneliness, of longings for help before unlimited opportunities, of earnest and prolonged prayers, of deferred hopes, of heart-sickness, and yet of determination to endure, of labors hard and oft, and of infinite joy in doing what one can. And such is the life-story of many a missionary in China, and elsewhere, both as related to nobility and pathos. How truly devoted are most of those who have gone into the regions beyond as witnesses for Christ; and yet, often, how lonely and sad their lot is, since there are so few of like devotion to follow them. There are few more heart-rending experiences than this; to go forth to some needy field in the name of the Lord, to be used of God in evangelizing districts and in opening doors for Christ, to see, in consequence, opportunities of service multiplying on every hand, to plead for more laborers from the homeland, and then to behold months and years pass by without any response being given to such appeals, however often and fervently they are uttered. May God sustain such workers abroad, keeping them in good courage; and may He yet give many young people at home to see their privilege and duty in respect to filling the empty and needy places in the regions beyond.

"I am a debtor." (ROMANS 1:14.) How few Christians are ready to say this as Paul, the Apostle, said it. There are many who are constrained, of necessity, to confess financial indebtedness, where indebtedness ought not to exist; but there are few indeed who are inclined to acknowledge this other and ever allowable indebtedness of owing the precious Gospel to all who have it not. And yet, as touching this last, Paul's confession should be the open confession of every Christian. Paul was not unique in the position which he occupied. He was

CHINA'S MILLIONS

The Four Judgments

BY REV. D. M. STEARNS

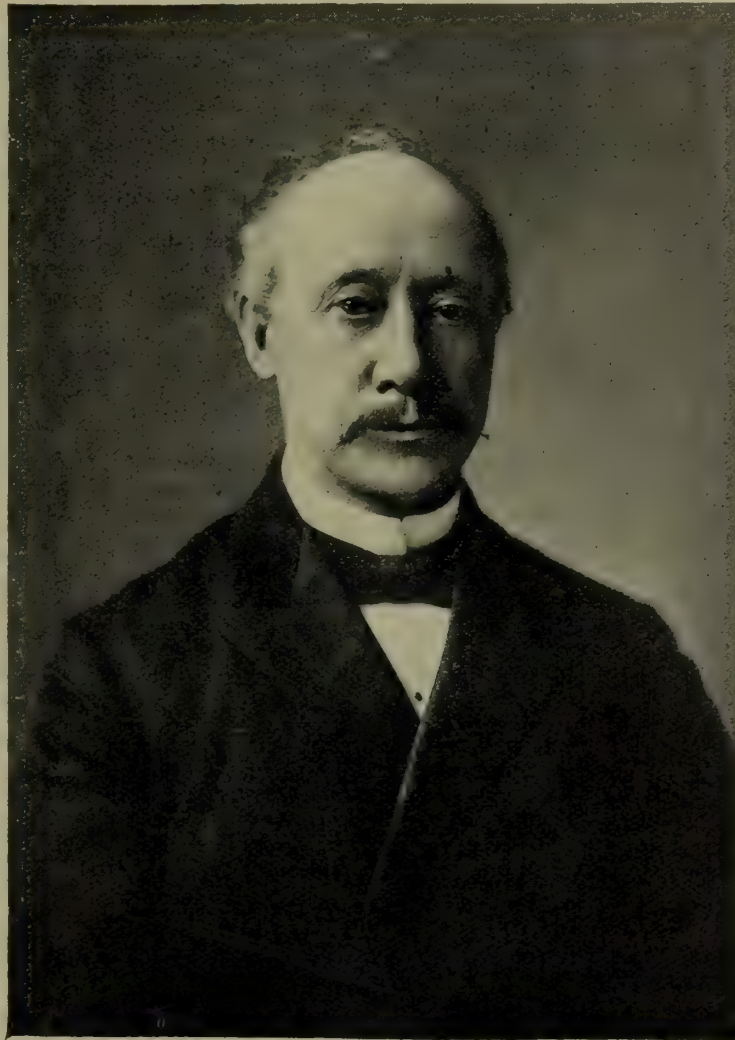
AMONG other things necessary to know if we would rightly understand the manner of the coming of the kingdom of God, are the truths revealed concerning God's method of judging Jew, Gentile, and the Church of God. The majority of Christians seem to think that somewhere in the distant future, there will be a day when all who have ever lived on earth, since Adam was created, shall appear before the great white throne and be judged out of the books that shall then be opened, there to learn whether their place for all eternity in heaven or hell was properly assigned to them at death. Let one statement, which we shall proceed to prove, suffice to show the unscripturalness of such a belief, and that is, that when the great white throne is set, the Church of Christ shall have been reigning with Him over this earth for a thousand years. The object of this paper is to prove from the Scriptures that instead of a so-called day of general judgment, when all that have ever lived shall stand together to be judged, there are four distinct judgments revealed in the New Testament, one of which is past, and the other three are yet future; these judgments are distinct as to time and place and persons to be judged, but will include all mankind.

We will first consider the Church, which is His body, the fullness of Him who filleth all in all (Eph.

i. 21); and by the Church we understand the company of those who are truly united to Him by a living faith; who with true penitence have received Jesus Christ as their Savior, and with grateful hearts prove their faith by their works. This may not include

many who are members of churches, but have only a name to live, while it may include many who have not been enrolled on any church register and yet have truly received Jesus, and whose names are written in heaven. If any are excluded, they exclude themselves. All are by nature children of wrath, have sinned and come short of the glory of God, and if they have not received Jesus, they are not waiting for any judgment day to condemn them, but are condemned already. (Eph. ii. 3; Rom. iii. 23; John iii. 18.) When Jesus died on Calvary for sinners, He made propitiation for the sins of the whole world. (1 John ii. 2.) He stood as the sinner's substitute, the Lord laid on Him the iniquity of us all, and His own self bare our sins in His own body on the tree; He was delivered for our offences and raised again for our justification; (Isa. liii. 6; 1 Peter ii. 24; Rom. iv. 25); and

now it is true of all who truly receive Him that they are justified from all things; have in Him the forgiveness of all their sins, with the assurance that they shall never be remembered any more; have eternal



REV. D. M. STEARNS, GERMANTOWN, PA.

Member of the North American Council of the China Inland Mission

life, and shall not come into judgment for their sins. (Acts xiii. 38, 39; Eph. i. 6, 7; John v. 25; Isa. xliii. 25.) So for a believer to look forward to a judgment seat where we shall have to answer for the sins for which Christ suffered on the cross, is to belittle the work of Christ, make God a liar, and lose the joy of His salvation. Daniel having suffered the extreme penalty of the law came out of the lions' den on the other side of death and judgment; and so the believer, having suffered for sins in the person of Jesus Christ, his substitute, is now alive forevermore, beyond death and judgment. As well might a man expect to be compelled to pay over again an already paid and receipted bill, as for a believer in Jesus to expect to come into judgment for his sins. Let a holy life prove that we are indeed grateful to God for the judgment which Jesus in His own person settled for us on Calvary.

The second judgment, or the first of the three yet future, is a judgment for service, and has reference only to those who have accepted Jesus, and whose sins were therefore settled for on Calvary. In reading the epistles to the churches we need to notice that they were written to the saints (a name which God is pleased to give to all believers), (Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1, etc.); and therefore we may expect to find many things in them which are true only for the saints, as for example these words, "We shall all stand before the judgment seat of Christ." "We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." (Rom. xiv. 10; 2 Cor. v. 10). It is surely reasonable that the things done in the body shall be rewarded in the body (the resurrection body); but whether reasonable or not, it is certainly scriptural. Those who have died in Christ, while they have made a great gain by the change, have not yet been judged or rewarded for their works; they rest from their labors, and their works do follow them, but their recompense shall not be till the resurrection of the just, and that will be at the coming of Christ to the air for His saints, preparatory to His coming to the earth with them. Please stop here and take the trouble to verify this by reading the following passages: (Luke xiv. 14; 1 Thess. iv. 16-18; Rev. xxii. 12). That this gathering for judgment of works will not include the ungodly, but only the righteous, is found in Psalm i. 5, where it is written that the ungodly shall not stand (or rise) in the judgment, nor sinners in the congregation of the righteous; and again in Rev. xx. 5, where we find that the dead who do not take part in the first resurrection, rise not till the thousand years are finished; while the Savior's own expression (the resurrection of the just) already referred to, clearly indicates that the unjust do not rise in that resurrection. And while our salvation depends upon the finished work of Christ, and that alone, and our assurance of it upon His word, our position in His kingdom will depend upon our faithfulness in His service.

In order to understand the remaining two judgments, let us see ourselves as having gone to meet Christ in the air, and as having been judged for our

works, and our places appointed us in His kingdom that we may reign with Him on the earth. (Rev. v. 9, 10; xx. 4). We (the Church) are there like Him, with bodies like His, and are to be forever with Him. (1 John iii. 2; Phil. iii. 20, 21; 1 Thess. iv. 18). We must also understand that the Church being completed, or in other words, the fullness of the Gentiles being come in, Jerusalem is to be restored and all Israel saved, (Rom. xi. 25, 26; Luke xxi. 24), and this brings us to the third judgment, or the second one yet future, when Christ will return with His saints to judge the living nations, convert Israel, and begin the thousand years, which will end by all things being subdued unto Him and death itself destroyed.

This judgment of the nations is a prominent topic in the prophets, inasmuch as it is intimately connected with Israel's restoration. Lack of space forbids me to quote, but let me again entreat the reader to turn to the Word of God and read prayerfully, Joel iii. 1, 2; Zeph. iii. 8, 9, 14-20; Zech. xiv. 1-5; then turn to Matt. xxv. 31, 32, and read these words: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations." Inasmuch as when Christ who is our life shall appear, then shall we also appear *with Him in glory*; and we ought to know that the saints shall judge the world, (Col. iii. 4; Rev. iii. 21; 1 Cor. vi. 2), therefore let no true member of the body of Christ think to find himself either among the sheep or goats in this judgment, but rather with Christ as an associate judge. Rev. xix. 11-21 also describes this event, which we are there told will result in the beast and the false prophet going to the lake of fire, and the devil to the bottomless pit. At this time Israel as a nation shall be converted, even as Saul was converted on the way to Damascus, by the appearing of the Lord: "a nation shall be born at once"; and then shall "Israel blossom and bud and fill the face of the earth with fruit." (Isa. lxvi. 8; xxvii. 6.) Then Israel, "all righteous and inheriting their land forever," (Isa. lx. 21), in perfect accord with the glorified body of Christ, the Church, shall during the thousand years bring about the subjugation of this world to Christ, for "He must reign till He hath put all enemies under His feet." (1 Cor. xv. 25.)

At the end of this period the devil is loosed from his prison and has a short and mad career ere he goes forever to the lake of fire. Then is set the great white throne, before which is gathered the rest of the dead who were not included in the first resurrection, and at this last judgment all whose names are not found in the book of life are cast into the lake of fire, which is the second death. Many things are not made plain in the Scriptures concerning the persons judged at the great white throne, and also concerning the sheep and goats and brethren of the previous judgment; but this much is very plain, that we should see to it quickly that our names are in the book of life, then rejoice greatly because of it, and in hope of the glory of God, (Luke x. 20; Rom. v. 2), doing all in our power to win others to become possessors of the highest place ever offered to mortal man, a seat with Christ on His throne, and to reign with Him in His kingdom.

Should the Denominational Distinctions of Christian Lands be Perpetuated in the Mission Field?

BY MR. D. E. HÖSTE, General Director, C.I.M.

THE above question scarcely admits of an unqualified answer. It seems clear that, until our fellow-Christians in China have sufficient experience and knowledge to frame a church system, or systems, of their own, the missionaries of necessity will have to instruct them in these matters, and to a large extent to take the initiative in introducing some kind of church order. In doing this they will, of course, be guided mainly by their own convictions on the subject, as formed in the home lands; that is to say, the tendency will be to reproduce the church government of their own denomination. At the same time, it may be affirmed, without reservation, that the introduction by a missionary of his own church order, in a mere "rule-of-thumb" manner, would argue serious unfitness for his calling. A slight knowledge of church history and a common-sense observation of things as they are in the ecclesiastical world are enough to convince anyone that each and all of the various systems prevailing in modern Christendom have largely been shaped and colored by influences connected with the political and social life of the countries in which they have grown up. It may, indeed, be stated without exaggeration that nearly all of these systems give expression either to compromises between conflicting views, or to the triumph, and therefore undue predominance, of one set of ideas over an opposing school of thought. Men being what they are, it is inevitable that, in the heat of conflict and controversy, the judicial temper should often be impaired. In a revolt from the exaggerations

and abuses of one type of church order, the pendulum has swung to the other extreme, and a new system has resulted with its own inherent limitations and mistakes. And these, as time goes on, have given rise, in their turn, to a new campaign of protest and secession.

Hence, while it would be a serious confession of weakness, and even a culpable drawing-back from duty, for a missionary to decline to introduce some ecclesiastical order in the churches under his care, he should remember that what may, on the whole, be the most suitable for us, with centuries of church life behind us, will be cumbersome and positively hurtful, if introduced as a finished product from Christian lands. He will, if wise, therefore endeavor, as far as possible, to cultivate detachment of mind in respect to his own and other denominational forms familiar to him in his own country. He must discriminate between what is cardinal and fundamental in them, and those features which are the result of local influence. He will bear in mind that the New Testament is not explicit on this subject. It contains no crystallized, formulated statement. It gives us an outline of the growth and development of the Christian church during one generation, leaving us to infer from the account certain general principles, and to trace their practical application to actual circumstances and requirements as they arose. Doctrinaire discussions as to the relative rights and responsibilities of church officers and the rest of the congregation are conspicuous by their absence; nor is it difficult for a dispassionate reader to perceive that, in the actual arrangements

of that era, there are adumbrations of the various principal ecclesiastical ideas, which since then have found expression in more or less rival or antagonistic systems. However much we may deplore the resultant situation, as we have it in our own lands, and may seek to mitigate it by plans of federation, it is obviously impossible to revert to New Testament conditions in the case of our home churches. In that of the young Christian



Photograph by]

NEW PLACE OF WORSHIP

[Rev. C. Thompson

AND PREACHER'S RESIDENCE AT Ô-DÔNG-KÔNG, HUANGYEN DISTRICT

Erected by the Christians. Taken on day of opening service



EVANGELIST LI
Of Paoning, now at Shuting



CHENTU BIBLE TRAINING SCHOOL
China Inland Mission



REV. MR. KEE
Ordained Chinese clergyman, Paoning

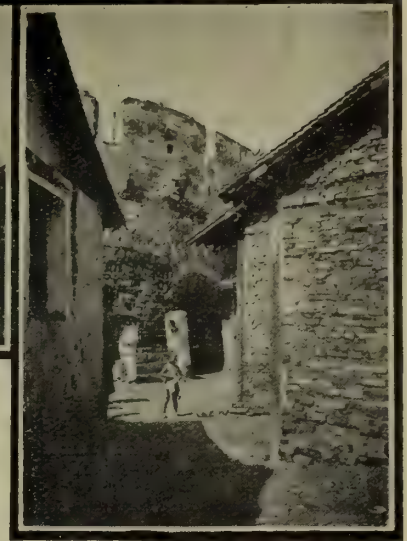
communities in the mission field it is far otherwise. It may be safely said that the true and permanent solution of the ecclesiastical problem there will be found only in this way.

While in practice each missionary will naturally give prominence to that particular aspect of church government to which, by previous training, he is personally attached, he will, if guided by the foregoing line of thought, do so only to a very modified extent; and will be careful to make his arrangements sufficiently elastic to admit of their healthy growth and modification in harmony with the particular characteristics of the race among whom he is privileged to labor. He will seek to avoid the mistake aptly described by the French as "governing too much," but will rather remember that, if the young church is a living and healthy organism, it will grow after its own order, and will be free from that ecclesiastical self-consciousness that finds its expression in elaborate and redundant paper constitutions. His part is to introduce certain simple germ principles, which, as they grow, will largely receive their external form and color from their environment. When the process, for instance, by which the present conventional place of worship was evolved from the assembly-hall commonly used in cities during primitive times is considered, the introduction by missionaries of that particular type of building, among peoples whose architecture is of a totally different character, seems, to say the least, superfluous and uncalled for. In some countries the effect of such a practice is apt to be positively detrimental to the cause of Christianity, as it tends to excite the dislike and mistrust of foreign religions which are felt in varying degrees by most races. The same, of course, applies to the fittings, vestments, and other accessories of public worship. The principles contained in the old refrain, "Be it ever so humble, there is no place like home," can with advantage be applied to this part of our subject. If it is becoming more and more widely recognized that certain large sec-

tions of our modern city populations do not like to enter the ordinary place of worship, and that, if they are to be reached, halls more resembling their usual haunts have to be secured, how much more should the same principle be followed among the peoples of other climes and continents! The missionary, therefore, needs above all things to be delivered from that stupid parochialism, which tends to obliterate the individuality and initiative of his converts, by the introduction of practices and arrangements merely because they are what, through training and habit, suit his ideas and habits best.

The writer having for over twenty years been a missionary in China, it may not be out of place to add a few remarks referring more particularly to that country.

It may be taken as certain that before long the churches in countries such as Japan and China will insist upon making their own arrangements, and correspondingly resent any attempt on the part of missionaries to curtail their liberty in this respect. From this point of view the wisdom of our not now drawing the bow too tight is obvious. The time is rapidly approaching when the provincialism that imagines that we ourselves have all the knowledge and wisdom, and ignores the fact that other races have powers and qualities from which we can obtain profit and instruction, will meet with its well-merited rebuke and discomfiture. The history of China, for instance, furnishes a record of achievements in the domain of government probably unsurpassed in the history of mankind. China has produced a literature and worked out a social and political system which, whatever its defects and errors, has, through the shocks and vicissitudes of many centuries, held together a civilized society numbering hundreds of millions and covering a vast and diversified area of country. It is much to be desired that the past political and social history of China should be more widely and intelligently studied in western lands than has hitherto been the case. Until this is done,



THE CHINESE CITY WALL
SHANGHAI

reproaches of the Chinese on the score of their ignorance and self-conceit seem out of place. We cannot afford to despise a race which, without the facilities of modern means of communication and mechanical skill, has during so long a period of time developed and maintained a political, commercial, and social system of vast magnitude and importance. It may be taken as certain that, as time goes on, China will give to the Christian church men fitted for leadership and endowed with organizing power on a large scale. Nor can the fact be ignored by anyone attempting to forecast the future ecclesiastical development of Christianity in that country, that from time immemorial the governmental ideal, set forth by her literature and cherished by her scholars, is that of a

benevolent despotism, combined with a real and healthy influence of popular opinion. In dealing with a people of so strong and independent a spirit as the Chinese, it can at all events be predicted with confidence that any attempt to force upon them the diversified denominationalism of our home lands will end in disaster. Here, if nowhere else, the missionary needs to exercise the utmost self-restraint and discrimination between essentials and incidentals in the forms existing in his own land, and to bear in mind the words of his Divine Master: "Neither do men put new wine into old bottles; else the bottles break and the wine runneth out ; but they put new wine into new bottles, and both are preserved."

The Confucian Classics: The Discourses

BY THE REV. G. OWEN, OF THE L.M.S. PEKING. One of the revisers of the Mandarin Bible

From "The Bible in the World"

THE second division of the Confucian Classics is called the Four Books, or, more fully, the Books of the Four Masters. They are the *Discourses*, the *Great Learning*, the *Constant Mean*, and the *Works of Mencius*.

The style in which these books are written is not so terse as that of the Five Classics, and they are therefore more intelligible to ordinary people. Every schoolboy has to memorize them before he touches the older classics, and as thousands of the poorer and duller boys never get any further, these books are much better known among the people than the Five Classics. Not having, however, the sanction of Confucius, they are considered inferior in authority to the older classical books.

Of the Four Books, the *Discourses*, or *Analects*, usually stands first. It is a small book of twenty chapters recording some of the sayings and doings of Confucius. The tradition is that the book was compiled by the Sage's

immediate disciples from the notes which they had taken of their master's teaching. But this can hardly be true, as one whole chapter (the 19th) is taken up with the sayings of several of these disciples, and the quotations begin with the formula: "The master so and so said." In another chapter (the 11th) there is a paragraph classifying the more distinguished disciples according to their accomplishments and characteristics, which could not have been written by themselves, or indeed during their lifetime.

These two facts alone are sufficient proof that the book in its present form was not compiled by the disciples of Confucius, but favor rather the supposition that it was compiled after their decease by their pupils, about the end of the fourth century B. C. Among the Confucian Classics this book occupies the place which the Gospels occupy among the Christian Scriptures.

As a record of the sayings and doings of Confucius it

is very meagre, rambling, and disconnected, yet it is the most reliable account we have of the great Sage, and the foundation of all other accounts. None of his contemporaries, not even his disciples, knew how great he was, and none wrote the story of his life. It was left to the men of after ages to piece together the scattered fragments and tell the tale of China's great teacher.

The Chinese title of the book, *Lun Yu*, may be translated Sayings, Conversations, Dialogues or Discourses. We have adopted the last, as being on the whole the best, though "table talk" would probably convey to the English reader a more correct idea of the contents. These *Discourses* consist of answers to questions, instructions to disciples, and remarks on men and things, and treat of literary, social, moral and political subjects. They are mostly very brief, being mere scraps and bits from the discourses of the master. A large number of them are pithy and sententious and are expressed in perfect literary form, so that the book may be described as a collection of apothegms and aphorisms culled from the sayings of Confucius. The following are a few specimens :

• Learning without thought is vain ; thought without learning dangerous.

Those who know the truth are not equal to those who love it, nor those who love it to those who delight in it.

Rotten wood cannot be carved, nor a mud wall painted.

Is virtue a thing remote? I wish to be virtuous, and virtue is at hand.

The wise are free from doubts, the virtuous from anxieties, and the bold from fear.

To conquer self and accord with propriety is perfect virtue.

Look not, listen not, speak not, move not, contrary to propriety.

What is benevolence? To love men. What is wisdom? To know men.

Recompense injury with justice, and kindness with kindness.

Is there one word which will serve as a rule for one's whole life? The Master said, Is not reciprocity such a word? What you do not want done to yourself, do not to others.

The picture which the book gives us of Confucius is that of a great scholar, a great teacher, a great patriot, and a great man. An earnest student himself, he lays great stress on study, and the impulse which he gave to learning continues to the present day. His admiration of antiquity was intense, and he held up the ancient sage-

kings as models for all time. He is credited with having written one and edited three out of the five ancient classics, with important additions of his own. What he really did was to make these treasures of the past the themes of his discourses, and the text-books of his disciples, thus making them China's national classics.

Though reserved and even cold in manner, as became the Sage of China, he was an affectionate and loveable man. When his favorite disciple, Yen Hui, died, the "Master wept bitterly," and cried, "Heaven is destroying me; Heaven is destroying me." He was adored by his disciples. One of them said of him: "The talents and virtues of other men are hillocks and mounds which may be stepped over, but *he* is the sun and moon which

it is not possible to step over. Our Master cannot be reached, just as the heavens cannot be climbed by a stair." When he died his disciples built huts around his grave and mourned for him three years as sons for a father, and one of them remained there a mourner for six years.

He was certainly modest, laying no claim to greatness or sage-hood. "I am," he said, "only a transmitter, not a maker, believing in and loving the ancients." "With the sage and virtuous how dare I compare myself? All that can be said of me is that I strive to become such." "In letters I am perhaps equal to other men; but the character of the princely man carrying out in his conduct that which he professes is what I have not yet attained to." One of his disciples told Confucius that a certain duke had asked him what



A FURNACE FOR BURNING INCENSE AND PAPER

sort of a man his master was, and that he had made no reply. "Why did you not tell him," said Confucius, "that he is a man who in the eager pursuit of knowledge forgets his food, and who in the joy of attainment forgets his sorrows, and who is growing old without knowing it?"

The Sage's personal appearance is described as "mild and dignified; majestic yet not fierce; respectful and easy." The tenth chapter of this book is entirely occupied with petty details of the "Master at Home," and tells us a good deal about his demeanor and habits. These details give the impression that he was fussily particular even in the smallest things, and extremely punctilious. Every article of clothing was according to

regulation pattern—his night-dress half as long again as his body. When eating he did not talk, and in bed he did not speak. If a mat were not straight he would not sit upon it; and if his meat were not properly minced, or lacked the right sauce, he would not eat it. When standing he never occupied the middle of the doorway; and never trod on the threshold. His respect and reverence for the powers that be were extraordinary: "He ascended the steps of the audience chamber raising his robe with both hands, his body bent, and holding his breath as if not daring to breathe." But in thus regulating every detail of his life by the "rules of propriety," he is the beau-ideal of the Chinese people and the embodiment of sagely perfection.

It is, however, as a teacher mainly that Confucius is depicted in the *Discourses*. The formula "The Master said" precedes every utterance of his. He is credited with having had three thousand pupils, of whom seventy-two became men of distinguished virtue. No divine inspiration is claimed for him, though once or twice he speaks of the trust which heaven had committed to him. Regarding his teaching we are told that the "Master did not speak of prodigies, feats of strength, disorders or spirits." He defined wisdom as "reverencing the spirits and keeping aloof from them." He had nothing to say of the great Hereafter: "Not knowing life, how can we know death?" "Not able to serve men, how can we serve spirits?" These utterances have led many to regard Confucius as an agnostic; but as his frequent references to Heaven would justify our calling him a transcendentalist, it is probable that such sayings as the above were only intended to check the superstitious excesses of the age in regard to death and spirits.

His common themes of discourse were "literature, ethics, loyalty and fidelity." He laid great stress on a knowledge of poetry, propriety and music, as being essential to the upbuilding of character and the conduct of life. He himself was fond of music, and when on a visit to the state of Ch'i he heard the music called *Shao*, and was so ravished by it that for three months he hardly knew what he was eating.

There were four things from which he was entirely free: "He was not opinionated, not predetermined, not obstinate, and not egotistical." Towards the end of his life he sketched his own mental and moral growth in

these words: "At fifteen my mind was set on learning; at thirty I stood firm; at forty I had no doubts; at fifty I knew the decrees of heaven; at sixty my ears were obedient (to the truth); and at seventy I could follow my heart's desire without over-stepping the rules (of right)."

From early life he himself aspired to be the trusted counsellor of princes, and believed that his doctrines, if carried out by any ruler, would soon work a moral revolution and produce a model state. He was employed for four years by his own native state, and is said to have wrought in that short time such a marvellous reformation among all classes that valuables dropped in streets were left untouched. But as the ruling Duke, having received a present of singing-girls, preferred the songs of the latter to the counsels of the sage, he sorrowfully left his home, and for thirteen weary years wandered from court to court, hoping to find a prince who would make him his philosopher and guide. But, though smiled upon by some and tolerated by others, none would employ him or follow his teaching, and at the age of sixty-eight he returned to his native state a sad and disappointed man.

The remaining five years of his life appear to have been given mainly to literature. He arranged parts of the *Book of Odes* and reformed the music (ix. 14). It is said also that it was during this period that he wrote his only book, the *Spring and Autumn*, or *Annals*. He is further credited, though on very insufficient grounds, with having written a preface to the *Book of History*, and the ten appendices to the *Book of Changes*, thus associating himself with four out of the five ancient classics and giving them the sanction of his name.

The *Discourses* contain no account of the Sage's death. But that is given in the second book of the *Li-Chi*, or *Book of Rites*, and is as follows:

"Confucius rose early one day, and with his hands behind him and trailing his staff, moved slowly about the door singing:

'The great mountain must crumble,
The strong beam must break,
The wise man must wither away like a plant.'

"To Tsz Kung (one of his disciples) he said: 'Intelligent kings do not arise, and what one under heaven is able to take me as his master?' With this he took to his bed, was ill seven days, and died."

"In Perils of Robbers"

BY MR. T. WINDSOR

THERE continues a disturbed condition in this district about Tseni, caused by the depredations of roving bands of robbers. Very few days pass without news of travellers being robbed and beaten, and occasionally of persons being killed by these fellows. Most of them are armed with the newest type of gun. They are in bands of from ten to fifty, and terrorize the neighborhood in which they may be staying.

At many places on market days they occupy the entrances to the markets, stop the poor country people as they are returning home with their little all, and relieve them of everything which they can convert into money. This practice has become so prevalent in some parts that the markets have of necessity been closed. Failing in some places to obtain sufficient booty to satisfy them they have adopted the methods of the Turkish brigands, and

capturing members of well-to-do families, demand a heavy ransom for their release. When this is forthcoming they go to the nearest market town, borrow the scales of one of the tradesmen and weigh the silver to see if the amount is correct. If it is lacking a few cents, the full weight has to be made up, or if any of the silver is of inferior quality it has to be exchanged for better before the captive is released.

Chinese Christians, however, have been moving about the country. They have encountered some of these fellows in their journeyings; but, although having been stopped by them, they have not in any case been molested or robbed. I am sending you a short account of the experiences of one or two, as I think they evidence in a special manner God's care and protection of His children whilst in the path of duty.

A short time ago two colporteurs belonging to the Scottish National Bible Society came here for a fresh supply of Scriptures. They enlivened us very much by relating their experiences with two or three bands of these robbers whilst on their recent trip. They were stopped on two or three occasions, their baskets were tapped with swords and guns, and they were demanded to show their "goods." When the robbers saw that their "goods" consisted only of Scriptures, they on each occasion treated them very politely and let them pass. Some of the robbers said they had heard of the Scriptures; one or two had read some of the Gospels, and one fellow actually bought a New Testament! May it be used of the Holy Spirit to lead him into better paths.

Mr. Liu in going to Meitan found about the only topic of conversation of the people in the way was the robbers and their doings. He saw one fellow armed with a knife take a coat and umbrella from a solitary traveller. This fellow then waited for Mr. Liu, made him walk in front of him several miles, tried to frighten him by accounts of what robbers were doing ahead, but finally departed without interfering with him.

One of the Christians from Meitan has been here on a visit. As he was on his way home again he with twenty or thirty others was stopped close to a market by a band of about twenty armed robbers. They were driven into a small temple, when the fellows robbed them one by one of everything they possessed of any value. When they came to the Christian they asked him what trade he followed. He said he was a Christian and had just come from Tseni. When they heard this they became polite to him and said he might go. In his letter he says, "I neither lost a thing, nor received a bad word!" He was the only person of that number who was not robbed. I think no one could well criticize the Christians for regarding these experiences as tokens of God's special protection of them.

With regard to the opium, the officials are at last beginning to move. Proclamations have been issued commanding the opium dens to be closed from the first day of the tenth moon. An office has been established for the distribution of anti-opium medicine, but the person put in charge of it is one who is well known for his unusually large craving for that drug.

At the Song Kuei Fair and at Talifu

BY W. T. CLARK, M.D.

I have been away for two weeks visiting the Song Kuei fair and have only recently returned. It is an annual fair similar to the San-üeh Kai held here every year, but for the past three years it has been prohibited, and so when we heard that it was going to be held we decided to improve the opportunity of meeting so many people. Song Kuei is three days north of Talifu and is simply a long street of shops and houses. The place was pretty full when I got there but they took me in at one of the tea shops and gave me the loft over the shop. It was a rather smoky place but the bed was clean and that made up for a good deal. It rained every day I was there and the mud was something frightful, but crowds of people came just the same and the market went on.

I had a stall on the street for two days, but on the Sunday the landlord let it out to some Kwangtung men over my head, and so, on Monday morning I had to find another



Photograph by

PAGODAS AT TALIFU

13 [W. T. Clark, M.D.]

place. It did not interfere with my work as I sold nearly a whole load of books and tracts. You will doubtless be interested to know that I sold 423 Gospels and Scripture portions, 100 miscellaneous religious books, 30 almanacs, 30 calendars, 50 picture sheet tracts and several "Eye-gate" pictures. Besides the above I gave about 500 sheet tracts and calendars. Quite a number of those who purchased books were from Likiangfu and I am

glad that the people there are getting the message even although we cannot visit them in person. The books I sold amounted to 6,600 cash worth. We need to pray that the many books scattered all over the province may be blessed of the Lord to the enlightenment of many who now sit in darkness and the shadow of death. While at the fair I could not help feeling what a great pity it is we have no native helpers in Talifu to help in the work. It seems to me a good native helper is worth two foreigners as far as reaching the people is concerned.

The number of patients who attend on dispensary days still continues about the same. A few express a desire to



Photograph by]

FOUR GENERATIONS

[W. T. Clark, M.D.]

A family group taken at Anshuen, Kweichow

break off the opium habit but there does not seem to be any general movement in that direction. A carpenter by the name of Kuei, who broke off the habit last month, continues to attend the services regularly and gives good attention. I find that people who belong to the working class give much more satisfaction than those who belong to the upper class.

The opium dens here are to be closed but there is no restriction on buying and selling. We

are preparing a place that will accommodate a number in case there should be a general movement on the part of the people to get rid of the opium habit. Talifu is no criterion in such matters as the people here seem to be several years behind their countrymen in other parts of China.

We are planning for a week of special services next week and are looking forward to a time of blessing.

Our new prefect was Hsien official at the capital before coming here. According to the account of our friends at the capital he has no love for foreigners.

The new T'i Tai is very friendly and seems to be very much interested in putting down the opium traffic.

Public Destruction of Opium Pipes

THE great autumn festival which fell on Sunday last was celebrated in Hangchow by two interesting gatherings in addition to the usual events.

One was a united service, held at the church of the China Inland Mission and attended by Christians of the various denominations, for thanksgiving, and in memory of this day seven years ago, when the command which had been given to exterminate all Christians and foreigners failed in execution.

The other was a civic function, the public destruction of all the opium pipes and trays collected from the various dens which were closed some weeks ago by the authorities.

The pipes and wooden trays, which were piled in two pyramids, were placed on a spur of the city hill, in front of the treasurer's yamen, from which the greater part of the city could be seen. Here gorgeous red banners floated in the breeze.

Each side of the pyramid of pipes was about six feet at the base and about seven feet in height. They were

wrapped in bundles of thirty or forty each, and the total number must have been eight or ten thousand.

Before 9 o'clock a considerable number of people had gathered, some on the roofs of the houses and other points of vantage, whilst a few hundreds were as close to the pipes as the police and soldiers would permit. As time passed various squads of uniformed students with the banners of their schools drew up at different spots to witness the proceedings. At 9.30 dry straw was piled up round the stacks and the whole plentifully deluged with paraffin oil. Now mandarin chairs began to arrive, and large numbers of people poured up the various pathways leading to the hill.

At the hour appointed, with some ceremony the torch was applied, and quickly the two piles of doomed instruments disappeared forever. Of the brass lamps, etc., collected at the same time as the pipes, it is proposed to cast one or more fire-balls, to be hung in the new outlook box building in the city.—*North China Herald, Sept. 27, 1907.*

Tidings from the Provinces

News Notes

Letter from Mr. James Stark, Shanghai, giving the latest news from the field.

I regret to have to report that on the 27th of September a telegram was received from Kanchowfu, southwest Kiangsi, intimating that the Roman Catholic Mission there had been rioted, and that the situation was critical. On the evening of the same day, a further telegram was received, from which we learn that the premises of our Mission were subsequently destroyed, but that all our workers were safe. The ladies who reside at the station had previously left for Kian under escort of Mr. J. C. Hall and Mr. J. L. Rowe, whilst Mr. W. S. Horne and Mr. G. J. Marshall had taken refuge in the yamen. Mr. Porteous who was contemplating a visit to the coast had evidently already left. At a village, about forty miles from Nankang, where the Romanists have a strong following, Father Candujlia, an Italian priest, and a number of converts were killed. Beyond these facts we have not yet received any authenticated information concerning the sad occurrence.

As you will have learned from my letters to you during the last two months, the Kanchow district has been considerably disturbed owing to the continued activity of anti-dynastic and anti-foreign societies, the fifteenth day of the eighth moon (Sept. 22) having been fixed as the date for the extermination of the missionaries. Recent letters, however, have mentioned that the officials were exercising watchfulness, and that there seemed to be ground for hope that the unrest would in consequence subside; but the restraint of official vigilance has apparently been of a temporary character, and the authorities, either through inactivity or from other causes, have found themselves powerless to suppress the movement which has evidently been gradually growing in strength.

For a time we felt concerned for the safety of the workers in the contiguous stations to the south, into which districts we learned recently the unrest had extended, and as a result of a telegram of enquiry which was sent to Kanchowfu, we are thankful to be assured of the safety of all our friends in the affected region.

The Imperial Government has now taken more vigorous action for the restoration of order, and a number of Boxers are reported to have been captured and beheaded; so we trust the crisis is over.

There is reason to believe that this seemingly untoward event has, in God's providence, been overruled for good; for as a result of the outbreak an important, and I might add, ideal Imperial decree has been promulgated by the throne. It is as follows: "Since the dissemination of the Christian religion is permitted by treaty, it is the manifest duty of all officials within the limits of the empire to give protection to the lives and property of all foreign missionaries in the interior. The Imperial Government deeply deplores attacks on missionaries and mission property, and attributes the blame to officials failing in their duty in dealing with cases of disagreement between converts and people who are alike Chinese subjects. They are enjoined to administer the laws of the country impartially, so that jealousy and enmity between converts and non-converts may be prevented. Viceroy and Governors are commanded promptly to compile and circulate a pamphlet, clearly setting forth all the clauses relating to the foreign religion in the treaties with foreign powers. Officials who are not conversant of treaty stipulations, or are slow in checking troubles, are to be held responsible and will be dealt with severely."

We trust that this decree will have a salutary effect, and that the result which it is designed to accomplish will be realized. The Chinese Government will, I am sure, have the support of the prayers of God's servants everywhere in all their efforts to maintain order and to promote good feeling between the populace generally and Christian converts.

I am sorry to have to report that, since the date of my last letter, we have as a Mission been called to mourn the loss of two valued workers. On the 8th of September, Miss A. Whittome died at Chefoo from gastro-enteritis, or cholera, after a very brief illness, whilst on the 17th of September, Mrs. Francis Dickie died of malignant dysentery at Lanchi, en route, to her station at Kihwa from Mohkan-shan, where she and Mr. Dickie, with their children, had been spending the hot season, having been obliged to leave their station owing to the threatened trouble caused by secret societies, to which I referred some time ago.

I regret to have to say that Miss M. A. Reid is seriously ill with typhoid fever at Antung. She had just returned from Kuling, where she had been spending

some time resting after the strain of her famine relief work during the spring and early summer. She has now passed the crisis of the disease, but according to latest reports she is very low. Dr. Woods, of the American Presbyterian Mission, has kindly attended her, and she is being carefully nursed. Much prayer has been offered to God for her recovery, and we trust that her useful life will be spared to the work to which it has been consecrated.

Mr. MacEwan, whose illness I reported some time ago, is making slow but favorable progress towards recovery.

From Mr. Vale we learn that heavy rains in the Chentu district have resulted in the flooding of many parts of the city. Some places are four or five feet under water. Many lives have been lost, and much property has been destroyed or damaged. The suffering of the people is great.

On the 25th of September we had the pleasure of welcoming back from England, via Siberia, Mr. and Mrs. E. Hunt, Mr. and Mrs. W. Richardson, Miss E. Churcher, and Miss G. Rees, as also Miss A. E. Ehrstrom from Finland, whilst on the 27th of September Mr. R. Gillies arrived by German mail. Mr. and Mrs. Hunt are returning shortly to Wenchow, where a warm welcome awaits them. Mr. and Mrs. Richardson have gone back to Taiping to resume their labors there, and Miss Churcher will leave soon for Eastern Szechwan, and will probably be located at Kuangyüan, where Bishop Cassels recently baptized five converts and reports that the work has been making steady progress during the last few years. Miss Rees has gone to Yangchow to give assistance in the housekeeping at the Training Home. Mr. Gillies left last night for Hankow, en route to Shansi to resume work in the province. Miss Ehrstrom will return to Iongsin, southwest Kiangsi.

Yesterday we had the pleasure of welcoming the following three new workers from Australia, namely, James Gardiner, Frederick Aubrey Williams and Arthur Langhorne, who will, in a few days' time proceed to the Training Home at Anking to begin the study of the language.

On the 21st of September, Mr. S. N. Brimley sailed for Australia. To-day Mrs. J. E. Williams and Miss A. C. Ware sailed for England by P. & O. S. S. "Namur," which is due to arrive in London on the 25th of November. On the

14th of September, Mr. W. E. Tyler and Miss N. A. Wood were united in marriage at Kiukiang.

You will be glad to learn that, since the date of my last letter to you, one hundred and thirty-nine baptisms have been reported.

I regret that the early closing of the mail to-day prevents my writing to you at length with respect to the general progress of the work, in which God is giving continued cause for encouragement in many of the stations occupied by our workers.

Kiangsi

KANCHOW.—Mrs. J. C. Hall, in an account of the riot at Kanchowfu, states that it was caused by Boxers, who had been planning a disturbance ever since last May, and managed to carry it out on almost the very day decided on, the fifteenth of the eighth month.

Mr. and Mrs. Hall, Mrs. Marshall and Mr. Rowe left for Kianfu accompanied by a number of the native Christians with their families, under the escort of Chinese soldiers. They were able to save some money, and a few boxes of goods, and so were able to help the natives who accompanied them and who were almost destitute.

Mr. and Mrs. Meikle were also obliged to leave their station, Sinfeng, and arrived at Kianfu with the news of the total destruction of most of the property at Kanchowfu. "The furniture at the west gate was smashed up, and the dwelling-house destroyed—not so much wood left as to cook a meal of rice. Even the trees in the garden were taken out by the roots and destroyed. The east gate house has not been so badly damaged, but the school property is a perfect ruin, and not a trace of furniture, books, etc., is to be seen."

KANCHOW.—Mr. Horne, referring to the riot says, "We were found totally unprepared, having been comforted all the time by our neighbors, and people generally on the street, that we would not be touched. We might easily, had we had a little warning, have moved all our stuff into the prefect's yamen. As it is, everything but what Mrs. Horne took with her is gone. Six shops of the Christians have been looted, one of them a merchant of considerable capital. The damage done to Mission property will be a large item. There are a good number of Christians in the yamen, and some have gone down river with the ladies in a

separate boat. We are all made comfortable here, but we must try and get a place of our own as soon as possible. Last night all was quiet, and many on the streets are smiting their breasts and saying, 'We should not have involved the Protestants.' I think that at no time were our lives in danger. The Roman Catholics were in great danger as they are much disliked. Their place is a perfect wilderness. The Boxers are hunting up the Roman Catholic convert refugees and killing them. These poor people are in a lamentable plight. God is over all; we are not without comfort. He has preserved all our lives; all glory to His name."

Anhwei

YINGCHOWFU.—When we left Taiho the distress was keen, but not so extreme as in North Kiangsu. Since then an abundant wheat harvest has been reaped, a fine crop of giant millet is being reaped now, and the beans and small millet are in a most promising condition, as are also the hemp and sweet potatoes. When I passed through the Yangtse valley in July there was every prospect of an abundant rice crop. It will now be about mature. Thus God has visited the people in giving them bread, and that abundantly. Prices are not down to normal yet because those who can afford it are buying grain to replenish exhausted stores.

The retirement of Mr. and Mrs. Barnett on account of ill-health has led to our being transferred to their station, Yingchowfu. This city is several times larger than Taiho, being the prefectural city of which Taiho is one of the sub-divisions.

—H. S. Ferguson.

Monthly Notes

ARRIVALS

On Sept. 25th, at Shanghai, E. and Mrs. Hunt, (returned), W. and Mrs. Richardson, (returned), Miss E. Church-er, (returned), and Miss G. Rees, (returned), from England; also Miss A. E. Ehrstrom, (returned), from Finland.

On Sept. 27th, at Shanghai, R. Gillies, (returned), from England.

On Oct. 3rd, at Shanghai, Messrs J. Gardiner, F. A. Williams and A. Lang-
horne, from Australia.

On Oct. 15th, at Shanghai, G. and Mrs. Miller and daughter, (returned), from N. America. K. and Mrs. McLeod and three children, (returned), Miss F. L. Morris, (returned), and Misses L. Tilley, C. Morgan and E. I. Pilson, from North America.

On Oct. 16th, at Shanghai, A. Orr Ewing, (returned), from England, and Miss G. Trüdinger, (returned), from Australia, (via England); also Miss F. Brook (on a visit) from England.

On Oct. 21st, at Shanghai, A. H. and Mrs. Barham and two children, (returned), and Messrs. R. Cunningham, A. T. Lav-
ington, A. Mair, C. Miederer, J. Monro, Robert Porter, R. Sinton and H. West-
nidge from England.

On Dec. 1st, at Vancouver, C. H. and Mrs. Judd, Miss C. A. Pike, and Miss E. Burton.

DEPARTURES

On Sept. 21st, S. N. Brimley for Aus-
tralia.

On Oct. 4th, Mrs. J. E. Williams and Miss Amy C. Ware for England.

BIRTHS

On Aug. 18th, at Chucheo, to Mr. and Mrs. O. Schmidt, a son.

On Aug. 26th, at Chefoo, to Mr. and Mrs. R. Bergling, a son, (Roland Oscar.)

On Sept. 10th, at Chengtu, to Mr. and Mrs. J. Vale, a son, (Handly Gordon.)

On Sept. 15th, at Lanchow, to Mr. and Mrs. A. Preedy, a daughter.

On Sept. 28th, at Pa-tsi-lang, Shansi, to Mr. and Mrs. O. E. Oberg, a son, (Emil Natanel.)

On Oct. 8th, at Chinkiang, to Dr. and Mrs. W. Shackleton, a daughter.

On Oct. 10th, at Chinkiang, to Mr. and Mrs. A. Argento, a son (Olv-Selbrimio Haarfayer Bjorgum.)

MARRIAGES

On Sept. 14th, W. E. Tyler to Miss M. Anna Wood, at Kiukiang.

On Oct. 8th, E. H. Taylor to Miss E. Gauntlett, at Shanghai; C. Wohlleber to Miss M. C. Peterson, at Shanghai.

Recent Baptisms

SHENSI—	
Fengsiang	3
SHANSI—	
Pingyao and out-stations	5
SHANTUNG—	
Chefoo	2
CHIHLI—	
Hwailu out-stations	22
SZECHWAN—	
Kuangyüan	5
Kwanhsien	5
KWEICHOW—	
Tsenyi	3
YUNNAN—	
Yunnanfu	1
KIANGSI—	
Anjen out-stations	26
Iongsin out-stations	4
Kian	14
ANHWEI—	
Chengyangkuan	6
Ningkuofu and out-stations	14
CHEKIANG—	
Ninghai	2

Previously reported 112
1,610

Total..... 1,722

Editorial Notes

WILL the subscribers to CHINA'S MILLIONS kindly remember that most of the subscriptions to the paper expire with the current year, and hence make sure, in case their own subscriptions are due and they desire their paper continued, to remit promptly. The subscription to the paper for the year is fifty cents. In the event of the paper being sent to a foreign country, twelve cents are to be added, to cover the extra postage.

It is our purpose to make a few changes in CHINA'S MILLIONS for the year to come, especially by the introduction of a larger scriptural testimony. We have often regretted the limitation which there is upon us in presenting spiritual truth in the paper, resulting from the fact that we have little space to use in our present form and from the added fact that the most of the space must, in the nature of the case, be given up to reporting news from and about China. But we desire to make room for all possible testimony of a scriptural and spiritual kind, and we shall give up one more page, at least, for this purpose. Will not friends pray that the paper in the coming year will be, by God's blessing, a power for good wherever it goes? We desire that it will bear, in these dark and darkening days, an ever brightening witness to God and to His Truth, and that thus it may be an ever increasing blessing to its readers.

Mrs. Grace Stott has just returned to Toronto after eleven weeks' absence from that place, during which time she has been doing deputation work in the lower provinces of Canada. She has taken quite an extensive journey, visiting many cities in Nova Scotia and in the province of Quebec, and has held many meetings in these places. As usual, God has been with His servant, and has opened hearts and homes and churches before her. Since her recent visit to China, she has a new testimony to give of the Lord's faithfulness to His people in that land, and of His wonder-working power there, and it is a blessing to see and hear her. We trust that much fruitage will result from her renewed testimony to Christians upon this continent.

May we advise our friends in and about New York that Mr. Frost is now visiting that city once every month for the purpose of holding meetings there. By the kind invitation of Mrs. Cortlandt de Peyster Field and the Young Women's Christian League, he is holding, on every third Thursday of the month, at the house of Mrs. Field, a meeting for Bible study and for prayer in behalf of China. These meetings are at 21 East Twenty-sixth Street, and at 3 p.m. On the following Friday, he speaks to the students at Hephzibah House, upon the fundamental doctrines of the Word of God. These meetings are at 263 West Twenty-fifth Street, and at 10 a.m. All the friends of the Mission who can attend these gatherings are heartily invited to do so.

The Bible and Missionary Conference held at Toronto from the 3rd to the 5th instants, proved to be a time of great blessing. How we wish that all of our friends could have been with us. Many of those living in and near Toronto did attend the sessions, and the reunions thus brought to pass constituted a peculiarly sweet feature of the Conference. As to the speaking, it was full of solemnizing and inspiring power.

Dr. Erdman of Philadelphia, Dr. Gray of Chicago, and Dr. Harris of Toronto, led in the scriptural expositions, covering such doctrines as the inspiration of the Scriptures, the person and deity of Christ, the atonement through the substitutionary death of Christ, the purposes of God in the preaching of the gospel in the present age, the return of Christ, and the events hindering the return of Christ. In addition, missionary addresses were delivered by the Rev. and Mrs. F. A. Steven, and by Mr. Frost. Mrs. Grace Stott was to have spoken, reporting her recent visit to China, but she was prevented from doing so by sickness, much to the regret of her friends.

The Mission has considerably increased in numbers in the past year, and it now has a membership of over nine hundred persons. We trust that most, if not all, of these workers are the chosen of the Lord, and that they are in their places of missionary service by divine appointment and under divine blessing. If this is true, how much we ought to expect of God, even through us, in the speedy evangelization of China, in the gathering out of His people there, and in the hastening of the coming of the Son of God to this earth. And yet, all of this, or any of this, is not to be taken for granted. Missionaries do not become or remain sanctified and useful people by nature, but by grace, and there is no other process known to God or men whereby they may be what they ought to be and what we long to see them, except as God's power comes upon them and abides with them; and this power, humanly speaking, is alone secured by prayer. Will not our praying friends remember this, practically and continually, pleading that these nine hundred men and women, and also the full four thousand of all the missionaries in China, may be continually possessed by the Holy Spirit for His purposes, and thus for the glory of God.

"Called of God." (HEBREWS 5:4.) A good deal is being said in these days about the fascination of life in the Far East, and many who have visited or have read of oriental lands know by experience how hard it is, thereafter, "to cease to hear the East a-calling." But be it remembered that such sentiment, except as it may be connected with a Spirit-born compassion for spiritually-needy peoples, never constitutes a true missionary call. The missionary is not by vocation a voyager and traveller, a discoverer, a student of ethnology, or an investigator of curious traits and customs among foreign nations. All of these things, may, in lesser or greater measure, enter into the prosecution of his calling; but at best they are only incidental to the true missionary life and never the real object of it. Hence, no amount of natural fascination in connection with life in the Far East should be considered a justifiable cause for assuming the office and service of a missionary. As for this, there is but one sufficient cause; namely, the working of the Holy Spirit in the heart, and the personal dedication of the life, by the same Spirit, to the service of God and to the preaching of the Gospel to the needy sons of men. Anything else or less than this is an utter misapprehension of a missionary's vocation, both in its source and object, and anything else or less than this must finally end in disappointment and failure. We urge therefore, that any persons who may be thinking of service in the orient be careful that the voice sounding in their ears is none other than the voice of God, and that they examine themselves, in this respect, as in other respects, to make sure that they are indeed "in the faith."

